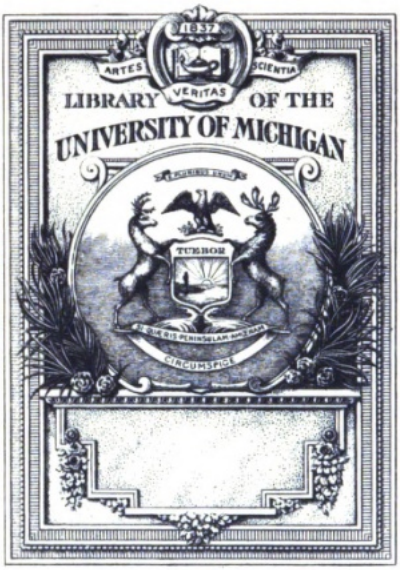
MOBILIZING THE MID-BRAIN

A 814,464

FREDERICK PIERCE

Digitized by Google
Original from UNIVERSITY OF MICHIGAN



Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

BF
173
.P615
copy 2

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

MOBILIZING THE MID-BRAIN

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

BY THE SAME AUTHOR

OUR UNCONSCIOUS MIND

"The whole subject of the mind has suffered so much from misrepresentation and quackery that what he has to say is well worth while."
—*New York Herald.*

"Mr. Pierce is a master of his subject and devotes himself to its exposition and application with conscientious thoroughness."
—*Cincinnati Times-Star.*

"This treatise is thoroughly practical and is to be recommended to all who are aware of their failure to get out of themselves all that is possible."—*The Churchman.*

"Holds closely to its application to matters of every day living, and omits reference to many of the objectionable features which make other books undesirable for open shelves."
—*Wisconsin Library Bulletin.*

E. P. DUTTON & COMPANY

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

MOBILIZING THE MID-BRAIN

The Technique for Utilizing Its Latent Power

BY

FREDERICK PIERCE

AUTHOR OF

"OUR UNCONSCIOUS MIND"

NEW YORK

E. P. DUTTON & COMPANY

681 FIFTH AVENUE

Digitized by Google

Original from UNIVERSITY OF MICHIGAN

Copyright, 1924,
By E. P. DUTTON & COMPANY

All rights reserved

Printed in United States of America

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

TO

My Pupils

Digitized by Google

Original from
UNIVERSITY OF MICHIGAN

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

Sch. of educ.
Wahr
5-12-24
10599-2

FOREWORD

Returning recently from a lecture tour in the cities of the middle west, while this book was being put into type, I was tempted to withdraw the work from publication for fear that its frequent use of the word "autosuggestion" might only aggravate a resentment, which seems to me to have been partly justified, directed against anything dealing with that subject; and this resentment, this disaffection, cannot but result in many—both sick and well—depriving themselves of help which they might have and ought to have. In Chicago there was told the story of nearly a thousand cripples, a year ago, crowding the auditorium of an autosuggestionist who, they understood, might try to heal them. In every newspaper they had read of his miraculous cures. From the publicity they had gathered that there would be a public healing after the lecture, free to anyone. Lame, halt, and blind, they had demanded the miracle; and it had not been forthcoming. In other cities, alike, one heard of great expectations which had not been realized. It was true to the public sense of fairness that comparatively seldom had the fault been charged to the sincere, well-meaning Frenchman, who as the apostle of an already old idea had done his best to give his simple message and live down the extrava-

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

gant publicity which had so lamentably foredoomed his work in part to failure.

Of the hundreds with whom I discussed the subject of autosuggestion there were not a score who did not believe that it consists solely of the repetition of phrases over and over to oneself, with or without the assistance of a knotted string, as an appeal to the imagination or the unconscious mind, supplemented by faith that it will "work." Whereas in actual fact, entirely distinct and apart from the widely advertised but superficial scheme of French origin, there has now been developed a really scientific method of directing brain and nerves which stands the test of physiological checking, increases the resistance to disease, and greatly increases the productive mental output, with lessened fatigue and lowered internal friction. It is the result of several years' research and clinical experiment, to which three branches of science have contributed. Already well formulated—and in daily clinical use—it provides a systematically accurate method for self-management of brain and nerve impulses which is as far advanced over mere formulistic autosuggestion and "affirmations" as the appendectomy operation is advanced from the ancient method of beating the patient's stomach with paddles to drive out the evil spirit which was supposed to be tormenting his vitals.

Realization of the possibilities of this technique comes only with comprehension of the nature of the human machine and the two elements of the brain

Digitized by Google Original from UNIVERSITY OF MICHIGAN

which guide it. Unfortunately, much of the literature dealing with these two latter subjects has been so highly technical, and so diffuse, that the average mind could not but shirk the task of trying to make an intelligible thing of it. One welcomes with utter gratitude the appearance of such writers as Slosson, who in his "Creative Chemistry" proves that science can be talked sensibly without being unscientific. The human Unconscious Mind is not an abstract thing, to be groped after as some dim and mysterious force. It grows out of a concrete activity of the instinctive and emotional elements of the brain. Like any other manifestation of activity in the human machine, it must have a physiology. We cannot descriptively establish accurate limits for this physiology, but we can at least localize it to some extent. Moreover, we can analyze and determine how those emotions which are not repressed get into action over specific nerve paths; how glandular action, of vital importance to health and vigor, interplays with them; hence how the chemistry of the bloodstream may be eventually affected and in part governed; and how the image-forming faculty of the brain may be utilized with tremendous gain.

All this requires study. The research has taken a considerable part of my time, and that of some others, for a number of years. Over six hundred clinical studies and observations have had to be made, in class and privately. It has taken some eighty thousand words, and three months of daily work with

Digitized by Google Original from UNIVERSITY OF MICHIGAN

a secretary, to set down the results in a form which the average man and woman can use. And as yet we have but discovered the tenth—perhaps the hundredth—of the developmental possibilities in this science of brain management. Human Engineering—for it is nothing less than that—had its birth in the work of Freud; in the work of Brown-Sequard and the other early students of the ductless glands; in the work of scores who charted brain and nerves and studied the origin and effect of nerve impulses; but its growth is yet in the infant stage. As men develop it they will be realizing mankind's greatest achievement. The thing of primary importance at the moment, however, is to make full use of what is already known and available. So far as lay within my limited powers I have tried to present a part of this in practical form herewith, sincerely hoping that it may be of as much service to others as it is to me. Some parts of the technique have been difficult to explain with the simplicity and clearness which I hoped for, and this must be my apology for having occasionally resorted to varied repetition, in the effort to aid accurate understanding. In concluding, my thanks are most gratefully extended to all those in both America and Europe who have helped me in my experiments, particularly those pupils who have provided me with regular reports of their experiences and progress.

FREDERICK PIERCE

NEW YORK
December 28, 1923.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

CONTENTS

CHAPTER I

OUR NEUROTIC PROBLEM

PAGE

External and Internal Forces—The Cost of Externalized Development—"Negative Arcs"—Increase in Neuroses and Insanity—Measures to Meet the Situation—Religion and Education—Corrective Psychology—The Brain-Image Technique—Psychoanalysis, Gland Treatment and Autosuggestion—Where Autosuggestion Has Failed and Why—"Applied Psychology"—The Directive Method . . 1

CHAPTER II

THE HUMAN MACHINE AND ITS SUGGESTIBILITY

Accurate Knowledge vs. Mysticism—Origin of the Human Machine—Growth of the Embryo—Origin of Brain-Nerve System—Mind and Soul—Developmental Evidences of Mind—The Instincts—Reflexes—Intelligence—The Human Mainspring—Internal Brain and Emotions—The Wish—Reaching the Latent Power—The Analytical Contribution—Nature of Repressions—Elements of the Machine Assembled—Nature of Mental Conflict—Suggestibility an Instinct—The Instinct Analyzed—Theory of the Directed Brain Image 26

CHAPTER III

THE BRAIN AND NERVES IN SUGGESTION

Dual Nature of the Brain—Its Operating Method—The "Wish" and Motor Impulses—A Glandular Response to Emotion—Efficiency of Internal Brain—First Graph of Brain-Nerve

Digitized by Google

Original from UNIVERSITY OF MICHIGAN

PAGE

System—Nature of a Nerve Impulse—Voluntary and Involuntary Activities—Second Graph—Postural Tone Change and Accommodations—"One Way Paths"—Third Graph; The Neuron—Fundamental Unit of the Brain—How Impulses or Ideas Move—Central Brain Response the Key Principle in Directive Brain Images . . 65

CHAPTER IV

GLANDS AND EMOTIONS

The Endocrines—Their Service—Relation to Mental States—Relation to Emotions and Imagination—The Glands Considered Separately—Pituitary—Adrenals—Sex Glands and Age—Liver and Pancreas—Thymus—Thyroid—Five Critical Connections with Autosuggestion 91

CHAPTER V

DIRECTED IMAGINATION

The Brain Image—Tendencies to Imitate—Identification—Association—Driving Force of the Wish—Physical Effects from Identification—Physical Responses to Brain Images—The Key to Directed Suggestion—Ego Maximation an Instinct which Can Be Made to Increase Suggestive Force Remarkably—The Primary Image—The Laws of Autosuggestion—Examples Illustrating These—Law of Dominant Affect as a Governing Principle 115

CHAPTER VI

DECUBITUS AND THE TECHNIQUE

A New and Vital Discovery—Preparing the Brain for Autosuggestion—Futility of Merely Voluntary Relaxation—The Mechanical Method—Positive Effect of the Decubitus Exercise—Accidental Discovery of the Principle—Its Development—Complete Description and Instruction in the Exercise—Its Effect on Brain and Body—Management of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

PAGE

the Eyes—Under Various Conditions—Bringing up the Primary Image—The Ego Maximating Factor—The Place of Formulas—Reinforcement of Stimulus and Motor Pattern 136

CHAPTER VII

STUDIES IN MENTAL IMAGES

Tendency of Body to Reflect what Passes in the Mind—Principles of Image Design—Individual Choice in Primary Images—Analysis for End-Result—Corrective Image for Breathing Tract (Curing a Cold)—Reflective Suggestion—Limiting the Number of Specific Images—Constructive Mental Value of Directed Images—A Powerful Factor in Mind Training—A Main Wish-Goal Essential—Active and Passive Goals—Conscious Backing—Some Absurdities of "Affirmations"—Corrective Images in Detail—Sleep—Tension—Vigor, and Resistance to Illness—Fatigability—Negative Suggestion—Relief of Pain—Constipation—Suggestion to Sleeping Children—Skin Diseases—Mind and Memory—Dyspepsia—Asthma and Hay Fever—Visceroptosis—The Glands—Stage Fright (Adrenal Suggestion for Emergencies)—Physical Exercise with Suggestion—Increase of Productive Hours 157

CHAPTER VIII

MORALE AND HABITS OF MIND

The Place of the Will in this Technique—The Unwise Critique of "Bad and Good"—A Sounder Criterion for Childhood—Taking Mental Inventory—Pleasures of Intellect—Pleasures of Service—First Function of the Will in Autosuggestion—Joining Instinct with Cultural Purpose—Sex Energy, Love Impulses, and Possession—Emotionalization of Everyday Life—Evolution or Involution—Responsibility to Past and Future—The Human Relay

Digitized by Google Original from UNIVERSITY OF MICHIGAN

PAGE

—Nature's Premium on Handling Anxiety—Getting Rid of Sense of Pressure—Two Methods of Meeting Depression—Redesigning Circumstances 201

CHAPTER IX

CONFLICTS AND REPRESSIONS

The Obstinate Symptoms—Unconscious Resistances—Their Origin and Significance—Futility of Faith when They are Present—Types of Conflict—Exploration of the Unconscious—The Association Method—Clinical Examples—Asthmatic—Indigestion and Nervous Headache—An Urticaria—External Muscle Spasms—Spasm of Internal Muscles—General Tremor—Claustrophobia—The Hysterias, with Examples of Specialized Fears—Phobias—Compulsions—*Folies Des Doutes*, with an Illustrative Letter—Conclusion 224

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

MOBILIZING THE MID-BRAIN

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

MOBILIZING THE MID-BRAIN

CHAPTER I

OUR NEUROTIC PROBLEM

A STUDY of the herd activities of the human mind may well suggest that man will never rest content until he becomes master of his own destiny. This may very well mean that he will never rest content. The mastery of his destiny must involve not only control of external forces far beyond anything which has yet appeared as more than a dream, but also the manipulation of certain forces within himself in a manner so different from anything which he has yet demonstrated a capacity for that there is no present evidence to suggest that he will ever develop such power.

External forces not only operate to destroy our works but they operate to destroy our health, both physical and mental, as well as in some circumstances abruptly to destroy life itself by sudden accident, which often is unavoidable by any human calculation. In this field, by manipulation of the external forces, we have made great progress. Life is not only safer

Digitized by Google Original from UNIVERSITY OF MICHIGAN

to-day than at any other period of which we have definite knowledge, but the average of life is longer. It is not, however, lived with anything like the vigor or the mental and nervous stability of many periods in the past, indeed of almost the entire past which we can survey.

Our great failure has been in connection with the forces within ourselves. We have developed with tremendous concentration the ideational portions of the brain, this development occurring as a natural evolutionary consequence of concentrating on the attentive processes of the mind. In other words it is a result of our directing all of our attention outward. The use of attention expends energy. The more our energy is expended outwardly the less is available, obviously, for inward uses. A very simple illustration is seen in the case of anyone who "works himself to death." Notwithstanding the learned dicta of those who assert that hard work never hurt anybody, it is literally true that great numbers of people have their lives shortened by a disproportionate use of energy outwardly. The human brain as an organ has to serve two functions which might fairly be said to be at times in direct opposition. As an organ the brain serves both the purpose of acting as a complete filing system for all the impressions received from infancy throughout life, and as the operating tower or central station for the entire telephone system of the body. Either one of these functions, if analyzed briefly, appears as the discharge of a tre-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

mendous task. The brain of an active city dweller is obliged to register new impressions from so many different sources during every day of life that its continuing to function at all becomes a great wonder. Assuredly it has methods of protecting itself from the effects of strain or it could not maintain its equilibrium at all. Meanwhile the normal business of the body must be conducted without cessation in twenty-four hour shifts and the functioning of the operating tower is indispensable during every instant of every day and every night while life continues. In this process of attending to the operation of the body we see energy expended inwardly. In the process of drawing on the accumulated impressions and organizing them into ideas or actions of achievement, we see the expenditure of energy outwardly. As the competition of modern life has steadily increased there has been a constantly increasing demand for this outward expenditure of brain energy, and it is partly as a result of this constantly increasing outward demand that the natural health of bodily organs and of nervous functions has been lost. The human body is capable of generating only a certain amount of energy. If a too large proportion of this is withdrawn from the internal working of the machine, there must inevitably be not only an increasing inferiority of the machine's organic performance, but also too rapid a deterioration of its parts. Under these conditions there arises a disturbance of that sense of well-being which is fundamental to health

Digitized by Google Original from UNIVERSITY OF MICHIGAN

and to happiness. This disturbance, this sense of there being something wrong, tends in its turn gradually to give rise to further disturbance, and we have in motion what have rather aptly been termed "negative arcs." A very simple example is that of dyspepsia producing a sense of worry, which in turn increases the tendency to dyspepsia, which in turn increases the worry, until we have the typical negative arc of more worry, more dyspepsia, more dyspepsia, more worry.

To this non-scientific use of the brain, with the over-excitement of the multiplied stimuli of modern life, have been added in America certain factors both educational and religious which have further upset the operation of the powers of the brain in ways which will be dealt with in some detail further on in this book. The natural result has been an increase in mental and nervous instability with which we must deal at once and drastically or the consequences will be appalling. Other factors besides those referred to have had their part in producing the condition which will be detailed in the following paragraph. One of them has been a very reckless use of food products without any regard on the part of the public at large to the effects of various food combinations on the body. But perhaps most important of all has been the failure to exercise control of breeding.

No such word as "alarming" can convey even an approximation of the consequences involved in the following facts and figures which are now available

Digitized by Google Original from UNIVERSITY OF MICHIGAN

to anyone who cares to look for them in the filed statistics and has the courage to face the issue and resolve to do his part in meeting the situation—for it can assuredly be met. From time to time during the past dozen years or so we have all seen statements in the daily newspapers from some medical authority to the effect that insanity was on the increase in America, but we have generally given the statement no more attention than we have accorded to statements that our sources of coal, wood and oil were being exhausted. There was still plenty of coal in sight and we could get gasoline for the car at a price which we could still pay; so why worry! As for insanity, we assumed that like the poor it would always be with us, and if the number of the insane was increasing, so also was the population, and anyhow insanity was a most unattractive subject and it was the doctors' business to work out the problems of those who were mentally ill as well as those who were physically ill. This policy of leaving the problem to someone else has brought us face to face with the fact that in about seventy years from now, that is to say within the lifetime of some of us and within the lifetime of almost all our children, unless the rate of increase of insanity and disabling neurosis in America is radically checked, it will be intolerable for those who remain in health to support the burden of those who are mentally or nervously ill. To make sure that we do not allow ourselves to escape the force of this fact let us consider the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

utterances of two alienists within the last year, reporting from widely separated sections of the country. Their published statements agreed on the following point—that at the present rate of increase in insanity in the United States and Canada, the last sane person will have disappeared from the major portion of North America in two hundred years from this date. In a third of that time the burden of taxation to maintain the necessary institutions and sanitariums would become tremendous.[1] Moreover, the average breeding strain of our grandchildren will be so impaired and deteriorated that the normal expectation in every family of father, mother and three children, will be at least two wholly or partially disabled by mental or nervous disease. The effect of this condition upon the chances of our nation being able to survive politically or economically I leave to the reader's imagination. Read the figures as we may, there is no possible escape from their meaning. We have the choice of facing the issue and taking the necessary measures to correct the situation or of letting our children and grandchildren face it when it will probably be too late. Compared to the impending menace of this situation, such calamities as

[1] Presentation of the available statistics would not only be far too bulky a matter but obviously would be out of place in this book, which does not dwell on mental illness. It will be valuable to note, however, that the figures are not taken merely from the period affected by the recent war, but go back through thirty years. For example, the six-year period of 1904-1910 shows increases, sectionally, of 21% to 40% in enumerated hospital cases of insanity throughout the United States.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the recent war, with its welter of slaughter and aftermath of ruin, appear as mere ripples in the stream of human history.

Obviously the important question is, what must be done to meet the situation? For it can be met. The causative factors are clear enough and when we are ready to brush aside some of our obstructing institutionalism we can correct nearly all of them. As a clinical psychologist it may be proper that I should confine myself to that division of the subject which is touched by my own work, and for the most part I shall do so, but it may not be amiss in passing to suggest certain things that quite definitely must be done outside the field of psychology.

First of all we must consider what has already been referred to as the multiplication of stimuli. A stimulus in this sense may be very simply defined as anything to which the brain or body tends to react. As we make a comparison of to-day with three thousand years ago we must at once be aware of the fact that the number of stimuli surrounding any one of us to-day and demanding at least a portion of his attention is probably a thousand times as great as the number of stimuli which surrounded an Egyptian—to make a comparison in terms of civilization—in the time of the early Pharaohs. The Egyptian of those days was not obliged to be aware of much of anything outside his own neighborhood, and within the confines of that neighborhood his life was an extremely simple routine. In contrast to this the life

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of an American city dweller is lived in a veritable storm of stimuli. From the time he goes to the breakfast table until he is safely in bed at night he is subjected to the incessant bombardment of people who are trying to compel his attention by one method or another. His newspaper forces him to start the day by becoming aware of the weight of all of the world's troubles, since our idea of news is at least fifty per cent concerned with information regarding crime, disaster and impending trouble. He therefore starts the day heavily handicapped with the destructive projection of the moods induced by such information. In addition to this his brain is over-stimulated by the greater or less excitement of sporting news, financial news, political news, business news, and finally the storm of attempts to sell him something through the advertising pages. As he leaves the house he encounters not only the excitement of the high speed of city activities, but the incessant solicitation of advertising on every hand through cards in the street cars, bulletins in windows, broadsides on billboards, and the hawking of street vendors. In his work he is forced at every instant to maintain pace, a pace which is constantly being increased by the invention and development of new devices for speeding up. In his personal contacts all through the day his brain is further excited by the urge to keep step with the multiplicity of interests presented by the brains of his fellows. His work-day ended, he is again besieged by the whirl of events

Digitized by Google Original from UNIVERSITY OF MICHIGAN

throughout the entire world as presented by his evening newspaper, and as soon as he has had his evening meal, usually a hurried one, he is attacked by the stimuli involved in the pursuit of pleasure. If he is a family man this last group of stimuli may be highly involved because of contending wishes on the part of various members of the family. As he goes out of the house in the evening he is again caught in the hurrying stream of the city's night life and obliged relentlessly to keep pace. On every hand his over-excited brain is stabbed at by the mercilessly exciting electric signs which compel him willy-nilly to register a further multiplicity of ideas. If his evening is spent at the cinema, his brain is enticed to dance at mad speed through the maze of episodes of a drama which usually runs the entire gamut of human sensation. In this process his brain and a part of his nervous system are further strained by the ruinous effect of two hours of moving pictures upon the eyes, a strain which occurs partly because of the lighting and partly because of the flat, fixed focus without perspective—a fault which of course is not true for presentations of the speaking stage.

We are accustomed to thinking of the trouble of modern life as chiefly related to over-work or over-speeding, and industrialism is frequently blamed. As a matter of fact it is not industrialism nor yet the actual amount of work performed that constitutes the destructive element. In Switzerland, in Austria and in Germany men work longer hours than they

Digitized by Google Original from UNIVERSITY OF MICHIGAN

do in America, but they are subjected to a much less varied and exciting aggregation of stimuli outside their work and as a result they are less neurotic. The correction for the state of affairs described in America must, like charity, begin at home. It can come about only through widespread information as to the neurotic results, so that people of their own accord will gradually order their lives in a less exciting way. A great London authority recently remarked to me that I need not fear for the brain's capacity to develop ability to absorb multiplying stimuli because there are present in the brain enormous numbers of neuroblasts as yet undeveloped, so that the evolutionary possibilities of the brain are by no means exhausted. This is encouraging, but a review of mankind's history suggests that the progressive development of the brain is exceedingly slow in proportion to the development of exciting stimuli through man's progress in science and machinery.

With respect to religion, the analytical school has developed important evidence of the serious neurotic disturbances that originate through some of the doctrines that have been most profoundly impressed on the American consciousness. Puritanism with its tremendous repression of the instinct manifestations and its inevitable development of the guilty conscience with respect to normal sex life even in marriage—a factor which is constantly encountered in clinical psychology—must be modified by a saner view of man's spiritual nature and a development of ethical

Digitized by Google Original from UNIVERSITY OF MICHIGAN

standards which square with scientific truth. Indeed this is true not only for Puritanism but, in my opinion, based upon clinical investigation, it is also true with respect to many of the doctrines of the other principal religions taught in America. Religion must rest upon truth if it is truly to serve mankind, and there are dogmas taught in all of our schematic religions which certainly are not true—that is to say they can be definitely proved by unquestionable scientific evidence to be untrue.

Of education the clinical psychologist would charge not so much against what it teaches as against what it fails to teach: that which every child ought to know. In one neurological case after another—and this is true in psychoses as well as neuroses—there will be encountered difficulties which might have been avoided through sound instruction in childhood, just as there will be encountered troubles that have arisen from mis-information and false teaching, the latter usually having come through sources outside the schools. It is probably a matter of general acceptance to-day that our educational system needs revision along the lines of providing a more practical training for the work of life and for the development of special aptnesses, but from a neurological standpoint the chief need is for a sound teaching in the fundamental sciences of life itself. There is no reason why a child at the age of seven or eight should not begin the object study of botany, zoology and biology. Equally there is no reason why these studies should

Digitized by Google Original from UNIVERSITY OF MICHIGAN

not continue as one of the most interesting parts of the curriculum, graded from the simplest form of object lesson up to the actual field and laboratory work. Such study, leading naturally and sanely into complete understanding of all life processes and the creative relation of the sexes, would have far-reaching effects of incalculable value. Not only would a part of the causes of neurosis be guarded against from the outside, but also the essential morality of the creative aspect of sex would have been implanted and strengthened all through the growing years. Moreover both boys and girls would be safeguarded against much physical suffering which all too often comes to them through partial ignorance or misinformation with respect to natural processes.

Of dietetics little need be said here beyond pointing out the fact that disturbances originating in the alimentary tract are found in a very considerable proportion of neurotic and psychotic cases. This statement may be questioned, particularly by the analytical school, on the ground that much of the alimentary disturbance is not an originating cause but actually an outcome of psychic disturbance. Be this as it may, the increasing prevalence of visceroptosis —a chronically lowered tone of the muscular tissue of the stomach and intestines, resulting in habitual constipation and the bodily disturbances which arise therefrom—is a matter which needs to be radically attacked from the standpoint of foods first of all. There are many who believe that this condition

Digitized by Google Original from UNIVERSITY OF MICHIGAN

occurs because of our patent flour, scoured rice and other prepared grains from which a part containing vital elements has been removed. The subject is of course receiving study, but its elements are so varied and its importance so great that there is need of intensification of the study on all sides.

Lastly we come to the psychologist who, since the difficulties relate to the brain and nervous system, is logically charged with an important part in the research necessary not only to attempt the cure of the neurotic, but also to assist in eliminating the developmental causes of neurosis. Until the discoveries of Freud, and the work of the analytical school, very little had been contributed by psychology which was of any dynamic value, but England's experience in dealing with her so-called war-shock cases has brought one authority after another into line in support of the claims to radical curative value and preventive possibilities of the main outlines of Freudian theory and practice. The mind of the neurotic can now be opened by the association method to those levels far below conscious memory, and the intricate language of symbolism, by which alone the real causes of the neurosis may be read, is becoming known to the adequately trained clinician. Psychoanalysis is taking its place in the front line and while it is limited as a curative technique because of the great amount of time required in its use, its educational possibilities are boundless. To keep the emphasis in its proper place, however, we must always remember that a

Digitized by Google Original from UNIVERSITY OF MICHIGAN

solution of the problem which we are considering must come not through curative measures but through preventive measures. Beginning with the advanced knowledge of the brain and nervous system, which has come in part through the psychoanalytic method and also in no inconsiderable degree through recent studies of the functions of certain glands in the body, it has been my privilege to work out experimentally a method which gives promise of real constructive value in preventing the development of neurosis. From observation on a large number of cases the method also seems to have proven its value in eliminating many minor illnesses, raising the resistance of the body against the effects of fatigue and infections, and raising to a marked degree the productive capacity of the men and women who use it.

The method is based upon a liaison between psychoanalysis, endocrinology, and a very advanced technique of selfsuggestion. For some reason which seems deeply rooted in the never-dying human hope that in each new discovery has at last been found a specific for the disease which it is designed to treat, there is a tendency on the part of the more rigid Freudians to assert in too positive terms that neither glandular treatment (or indeed physiological treatment of any kind), nor any form of suggestion, should be made use of in connection with psychoanalysis. Equally one finds on the part of many gland specialists either a deprecatory attitude or a definite antagonism to the use of analysis or sugges-

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

tion on their cases. Again the advocates of auto-suggestion of the simple sort that has been so widely heralded and trumpeted to the public during the last year or two, like to insist that in their scheme is found such complete and perfect curative power that no other form of therapy is necessary but the repeated assertion to themselves that their mental or physical symptoms are passing away and everything is going to be all right. The whole history of medicine stands as an indictment against these familiar attitudes, but, as has been remarked before, we humans have never shown any marked capacity to learn much from history. A complete study of the average neurological case shows three different sets of disturbance. First there will be what is commonly spoken of as "nerves" in the form of heightened consciousness of self, sense of malaise, obsessions, compulsions, sense of inadequacy, or morbid fears of one sort or another. Second, there will usually be various functional disturbances of the alimentary tract, the skin, the vascular system, etc. Third, special diagnostic methods will almost invariably show a disturbance in what should be the balanced functioning of the chief glands of internal secretion—pituitary, adrenals, thyroid, and gonads (sex glands). With every readiness to go behind the symptom and every willingness to accept one single causative factor, if research should eventually show that there is one and only one, it would nevertheless seem not illogical to consider that the "negative arc" of the neurosis should be ex-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

amined at all its points and the postulate admitted that a neurosis may have several contributing factors, all of which must be considered as in part causative.

What I have been doing for several years is to combine all three methods of case study, the analytical, the glandular, and the autosuggestive, and the results have been so satisfactory that they seem to me fully to justify continuance of the procedure. Certainly the use of analytical technique has greatly increased the effectiveness of selfsuggestion, but also the teaching of the selfsuggestion method, which is to be described in the following pages, has proven of inestimable service in cases that have been wholly or partly analyzed. Equally the assistance of the gland specialist has been invaluable and in some cases indispensable. Therefore in the following chapters it is proposed to outline points of analytical study and of glandular study which if followed up may prove helpful to those who are using autosuggestion upon themselves in the endeavor to reach constantly higher levels of effective living, but in the main I propose to devote the space to teaching an advanced method of autosuggestion itself, because it is my hope that whatever service may be rendered by this book will be not so much for those who are definitely ill with a pronounced neurosis as for the two very large groups who are, 1: suffering from slight nervous or functional disturbances which, while mild in type yet serve to hinder both the effectiveness and enjoyment

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of life, or, 2: those who are relatively free from illness but wish to raise their resistance against illness and to increase their productiveness as well as their sense of well-being and of personal power. To my classes I have often said that the advanced autosuggestion method I was teaching them was primarily a method for well people, or for those who feel that with a correct understanding of themselves they could make themselves well. The results of the method to date seem to me to prove its value in accomplishing what I had hoped that it might accomplish. When thoroughly learned and faithfully used it has improved the health, raised the resistance to disease, enhanced the productive power, and increased the capacity for enjoyment and happy adjustment to environment.

Before proceeding to discussion of the main features of the method itself it might be well to touch for a moment on the methods of autosuggestion that have been taught in the past so that the basis of the present advance may appear more clearly. The weakness of autosuggestion has always been that it was purely assertive and formulistic. Its literature goes back some thousands of years to the religions and philosophies of India, and one of its most extensive cults, the propaganda of which is even now being widely spread by priests and philosophers of the Himalayas, is founded on such accurate scientific observations as the statement that the pineal gland in the upper part of the head is the seat of the soul!

Digitized by Google Original from UNIVERSITY OF MICHIGAN

The fact that this gland is now known to become practically atrophic after adolescence leads one to wonder whether the pristine soul vouchsafed to the infant at birth becomes so disturbed with the surroundings of everyday life that it quits in disgust somewhere around the fourteenth or sixteenth year and leaves the unhappy worldling to his soulless fate. Yet even the far-fetched literature of mysticism, when compared with some of the literature of the most recent cults of autosuggestion, reflects rather unhappily on the latter. From the fulminations of some of the self-styled "applied psychologists" one may conclude not only that there is nothing new under the sun but also that the ancient shibboleths have somewhat failed of their inspiration. Having had to deal with neurotic cases in which the neurosis has been intensified to an acute state by the teachings of some of these people, I have been able to make a large and interesting collection of the formulas which they have sold either personally, or by mail, to their pupils at an average of fifty cents per formula, for the correction of all conditions from beginning dementia praecox through a range of more than thirty diseases, including cancer, to methods of getting the dishes washed more quickly by saying repeatedly, "Everything about the house goes perfectly now that I am walking hand in hand with the All of Alls, and the Eternal Principle is touching all that I do." Quite as simple, and considerably nearer to psychological facts, are the formulistic sys-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tems of various other cults which have sprung up, attracted large numbers of disciples, and then faded out, in the last twenty-five years. The undying wish of men and women to find within their own minds the solution of their mental and physical problems is of course responsible for the perennial recrudescence of these cults. In searching the literature it is both interesting and ironic to observe that some of the most recent formulistic ideas which have been accepted with the tremendous wave of enthusiasm and welcome usually accorded to new discoveries when imported from Europe, were in fact merely copied from pamphlets which were being sold by mail in America twenty years ago.

All this should not be taken as intended to imply that there has been no truth or value in the teachings. The germ of truth is hidden in all of them. The suggestibility of human beings is so well known and so obvious that it needs no proof. Moreover, the persistence of negative or discouraged ideas in the mind has a disturbing tendency upon the functions of the body and does promote nervous illness, exactly as the maintenance of a determined, cheerful and optimistic attitude of mind plays a valuable part in recovery from illness or surgical operations as well as tending to increase one's effectiveness in business and social contacts. There have been cures in great number, or to put it more accurately there has been such marked improvement in great numbers of cases, sometimes of seriously diseased conditions, through

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the work of all of the cults, that it is not fair to any of them to say that they have done no good. Perhaps the history of all of them if carefully traced would show that very few have not done more good than harm, yet their lack of foundation in accurate knowledge as well as their almost invariable carelessness in failing to provide for correct diagnosis has, to my personal knowledge, done very great harm. For example I have, in company with a surgeon, visited an autosuggestion clinic where, being permitted to examine some of the cases, we found a seven-year-old child whose trouble was congenital dislocation of the hip; yet endeavors were being made to treat the case by autosuggestion. In the same clinic I saw treatment being given to cases of conversion hysteria and in one or two instances when the symptom was relieved there was a loudly proclaimed "cure." As a matter of fact mere relief of the symptom is no more a cure of conversion hysteria than driving a cat away from a bird's nest is a cure for the cat's predatory tendency. Again I have seen a widely advertised autosuggestionist attempting to teach a manic-depressive to cure himself of his insanity, with the natural result that both the manic and the depressive phases were increased instead of lessened in violence. In still another instance a person of considerable social prominence applied, at an autosuggestion clinic, for treatment for mental and nervous disturbance and received the ministrations and attentions of the head of the clinic for some

Digitized by Google Original from UNIVERSITY OF MICHIGAN

weeks. There was such apparent improvement that the "cure" was widely advertised as a modern miracle. It was less than a year, however, before the symptoms returned along with other factors of seriously disturbed health. This time, fortunately, a competent dentist had an opportunity to examine the patient's teeth and discovered, at their roots, areas of infection with pus pockets. The condition was radically and thoroughly treated, with the result that not only the later disturbances disappeared, but also the original symptoms which had previously been miraculously "cured" by autosuggestion. On the other side of the balance sheet, however, it must always be borne in mind that thousands whose condition was really susceptible to autosuggestive influence have been greatly helped. As a physician of wide experience remarked at a recent dinner in New York, "Almost any man could hang out his shingle and even though he dosed his patients with nothing but bread pills and bottles of water, would get a record of at least fifty per cent cures, with some among the patients who would regard his skill as miraculous." There is some truth in the rough generalization that the patient who goes to the doctor expecting to be cured is half cured when he enters the office, so great is the force of suggestion with certain types.

It would even appear that this suggestibility, when sufficiently heightened by the well-known effect of being surrounded by a crowd under the sway of a

Digitized by Google Original from UNIVERSITY OF MICHIGAN

magnetic speaker, can become an absolute compulsion. Certainly a phenomenon occurring once or twice a year in nearly all important American cities would make this appear to be the case. I refer to the huge financial success of the meetings and classes of many self-styled "applied psychologists," who have extracted from the gullible several millions of dollars within the last five years on pretence of teaching them a sure and simple way to health, happiness and financial success. The teachings are made up of a hodge-podge of excerpts from mysticism, new thought, academic and analytical psychology, business philosophy, general hygiene, dietetics, and a dozen quasi-religious cults that have had sporadic existence during the last half century. The whole is liberally seasoned, as well as pretty thoroughly coated, with success aphorisms, and is most successfully advertised and adroitly sold. The appeal of "Success and Happiness for Life. Taught in Seven Lessons for only Twenty-five Dollars," when reinforced by liberal advertising, expert salesmanship, and the contagion of the crowd, starts first as a hetero-suggestion but becomes an autosuggestion of overwhelming force to thousands upon thousands of the unsuccessful, the unhappy and the neurotic. I have history after history of struggling men and women who, under the suggestive sway of the preliminary free lectures, have parted with their meager savings or gone in debt to procure the necessary money for one of these courses which so positively

Digitized by Google Original from UNIVERSITY OF MICHIGAN

promised them the attainment of their unfulfilled wishes, and who after some weeks of acute mental indigestion have developed serious neurotic symptoms as a result of their bitter disappointment.

My purpose in giving space to the foregoing description of this vicious, venal, and heartless exploitation of the power of suggestion is to use it as an illustration of a fundamental principle. These deluded people respond to the suggestion so readily because it touches wishes that are highly emotionalized. Wish for success receives the full force of the emotion attached to a tendency which may well be called the ego maximation instinct. We are all of us influenced from early childhood by the wish for a greater sense of power with respect to our environment. We have the tendency to strive by all possible means to acquire both the appearance and the substantial evidence of equality with, or superiority to, those about us; and our success is motivated by this far more than merely by our desire for material comforts and luxuries. The same principle appears in our struggle for happiness, since it is one of the chief elements of happiness for most of us. Very few of us can experience any abiding sense of happiness if we are conscious of the feeling of inferiority in ability and attainment to those about us. Powerful emotional forces therefore are played upon when a suggestion is produced which appeals to the fundamental desire, ego maximation—literally the desire to make ourselves greater. The great financial suc-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

cess attending the activities described in the preceding paragraph therefore points to the fact that any suggestion which reaches fundamental instinctive wishes of the human being acquires great added force through the nature of the emotion which is aroused and which becomes attached to it.

It was through following this principle to its logical conclusion that I was able to develop the method of using designed fantasies, as will appear in the chapters describing the advanced technique. What has been lacking throughout in the use of autosuggestion was any accurate knowledge of the processes by which it works or of the relation of the suggestions given to the then existing unconscious wishes of the individual. Three lines of research and discovery have made possible the beginnings of understanding of these processes and relations. The discoveries of Professor Sigmund Freud, with the further development of these discoveries by his colleagues and pupils, have thrown light on the play of the two types of wishes, the conflict between them, and some of the resulting physical reactions. The work of Cannon, Sherrington, Crile, and a score of other researchers has given us a fairly clear understanding of the dynamics of the two nerve systems and at least some possible theories as to the manner in which the wish feelings arising from internal and external stimuli get into action. The research and clinical studies of such men as Crile, Vincent, Cobb, Timme, Sajus, Bandler and others, have begun to throw light on the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

interplay of mental states and gland functioning. Bringing all this material together, it is at last possible to design and devise means of using the known autosuggestive power of the individual intelligently. We have now some definite guiding lines which we may follow in the endeavor to regain a portion of what we have lost, namely the ability to use constructively a part of our energy within ourselves, instead of expending so much of it outwardly that we are destroyed in the process, or of allowing that which is expended inwardly to produce destructive effects through lack of intelligent direction and coordination.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

CHAPTER II

THE HUMAN MACHINE AND ITS SUGGESTIBILITY

FOR healthy-minded people, that is to say people whose mental functions are fairly normal, the strongest suggestion will always be one which is rooted in accurate information and knowledge. With certain types of neurotic disbalance, on the other hand, the strongest suggestion may very often be one that is rooted in fantasy, since the fantasy surely squares with an unconscious wish. As an example of these two contrasts let us suppose that a functional disturbance has arisen in two people one of whom has no neurosis while the other is suffering from an hysteria. Let us suppose further that there is a well-known and usually effective remedy for the functional disturbance with which both are suffering. If both go to the same doctor and receive identically the same treatment, the doctor giving each of them accurate information as to the condition, and the positively curative effect of the remedy for that condition, the non-neurotic will almost certainly be cured, and those who believe in the power of suggestion to assist in a curative process will feel assured that sug-

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

gestion has played some part in the rapidity of recovery. In the case of the hysteric, not only may no cure result but the symptom may become even more aggravated after the treatment. In the first case the unconscious as well as the conscious wish was to be rid of the disturbance, but in the second case the disturbance itself served some purpose connected with an unconscious wish. Both had the same information with respect to the known effects of the treatment, yet the results are dissimilar.

This basic value of accurate knowledge points to what in my opinion is the chief reason for many of the failures experienced in the use of autosuggestion as taught by the haphazard methods referred to in the previous chapter. Assertion does not give information; it is in itself merely a suggestion. The cults of mysticism, of alleged mental healing, of semi-religious healing, of "carrying the thought," and of repeating formulas, are all based upon the truth that human beings are suggestible, but none of them have been able to convey any real knowledge of the internal processes which took place, hence any real definition of the nature of suggestion. Everyone knows that human beings are suggestible. Everyone knows also that human beings require food, but the recognition of this requirement does not supply them with knowledge of the wisest selection and use of foods or of how to make changes in diet which will correct disturbances of the alimentary tract.

Perusal of the extensive literature of autosugges-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tion as promoted by these cults merely leads one's mind into a hopeless tangle of notions, most of them untrue and many of them absurd, about the interplay of mind, spirit, psyche, vibrations, magnetism, heart mind, head mind, stomach mind, subconscious, and scores of other concepts most of which have been invented to convey the appearance of scientific knowledge where none existed. Actually the processes of suggestion do not need any religious or mystic interpretation whatever, any more than do any other processes of the brain and nervous system. By combining information which has recently become accessible in the sciences of mind and body it is possible to describe with reasonable accuracy how suggestions arise from within as well as from without; how their origin may be in part definitely designed; and what takes place within the human machine when they go into effect. Autosuggestion may therefore now be advanced from assertion and guess-work toward scientific description and development of technique. I have no hesitation in saying that it is now possible for any intelligent person to use his suggestive faculties with a considerable amount of assured direction and also to develop them. But I would also say that the attempt to do this without some working knowledge of the psycho-biological processes of brain, nerve and end-organ, is likely to produce little or no result of any lasting value and, in the case of the pronounced neurotic, may even produce the opposite of the result looked for.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

Our educational system leaves the average man and woman in lamentable ignorance both of the nature of the human machine and of its true place in the stream of universal life. One hears frequently for example the expression of such popular notions as that a child with respect to its mother is "flesh of her flesh and bone of her bone." Nothing could be more completely fallacious and untrue, yet this popular belief in a fallacy is representative of dozens of conceptions in connection with the origin, development and nature of body and mind which are generally accepted by millions. I propose therefore to give a sketch of the development of the human machine with some outlines of its relation to other forms of animal life. I shall not attempt to make this schematic or thorough, but merely to touch on such points as will give us a sort of working diagram as a basis for what is to follow in succeeding chapters.

A human being consists originally of two cells, one of which has been developed in the body of the mother and the other in the body of the father. Each of these cells has potentially existed independently of either the father or the mother since time immemorial. Each of these cells carries within itself the particle or particles which, independently of the other cells developed to form a body, will, if given the opportunity in a succeeding generation, develop and multiply into more sex cells capable of continuing their particular stream of life. The individual is not in an exact sense the product of the father and

Digitized by Google Original from UNIVERSITY OF MICHIGAN

mother, but the product of two independent cells which were handed on to them to carry as the heritage of thousands of generations. The child began as an entity at the moment when the male cell element of it penetrated the periphery of the female cell element of it. It was the mating of two cells, one of which received and enfolded the other. Side by side the two nuclei were nourished within the walls of the female cell. They developed a reaction upon each other with special stimulation. They became, as it were, fused so that the contribution of each to each might so fulfill the need of the other that there should come into being the will to grow. Out of the fusion and out of this acquired will to grow came a division of what originally was one small cell into two cells containing elements of both male and female. The two became four; the four, eight; the eight, sixteen; and so by progression it leaped into almost inconceivable figures as there developed the most marvelous thing in all creation, a new human being, carrying within itself the particles which in turn should be the priceless element of the sex glands, to be kept in safe quiet through childhood to maturity of the new body, when they in turn—possibly through new stimulation, possibly through some determined principle of age-ripening—should become active, with the power to share in producing yet other human beings.

It is interesting to note that during the growth of the embryo in the uterus there are various stages

Digitized by Google Original from UNIVERSITY OF MICHIGAN

which seem to parallel those stages which have been noted by students of the theory of evolution. In the one-cell stage there are apparent many of the characteristics of those forms of animal life studied in biology which consist of a single cell yet are complete individual beings. A little later in the growth of the embryo there are characteristics which somewhat correspond with those of the stages of life found in fishes. At one point certain structures correspond with gills, a part of these structures later developing into the thyroid cartilage of the neck. Another stage is marked by the appearance of limb buds, which suggests the point in evolution when perhaps it became desirable to have means of locomotion on land as well as on water. Those who are interested in the theory of evolution will find the study of embryology very fascinating. Indeed it is in part through the study of embryology that we must eventually learn how to breed better human beings, and the study need not be confined to human embryology for there is a fundamental oneness of all organic life, man being subject to the same natural laws as those which govern the lower animals.

Referring again to the life before birth: A child in utero is dependent upon the blood supply received from the mother for its nourishment, but otherwise it is from the first a self-developing entity. The mother does not give to it anything whatever but the blood supply. Its own developing cells provide for every particle of its brain, nerves, skeleton and flesh.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

All of the chief characteristics which are to be made manifest during its life after birth were in the egg cell and the sperm cell of which it was composed at the beginning. Both of these two original cells possessed within themselves the three fundamental characteristics of life, without which there is no organic life and with which in possession anything is, *ipso facto,* alive. These characteristics may be defined as follows: 1. What may be roughly described as the ability to renew tissue and expend its energies (in the single cell we must replace the word "tissue" with the word "protoplasm"). 2. The capacity to perceive and react to various kinds of stimulation. 3. The capacity to reproduce (those single cells which reproduce by subdivision might properly in a sense be said to have within themselves both male and female elements). The processes of these three characteristics will be seen at once to provide both for existence and persistence, and a moment's thought will make it apparent that through specialization and division of labor the development of these characteristics is sufficient to provide for the highest forms of life at present existing. The process of development and specialization goes on throughout the entire period of growth in utero, and indeed continues in some elements of the body throughout the entire life after birth. There are certain parts of the nerve system that are not completed until a child is considerably more than a year old; again at puberty there appear several examples of a continuation of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the specializing activities and as long as the brain continues to develop there is evidently within the head also a continuance. And so the life of the adult is carried on by virtue of merely broadening the activities which were present in the two original cells. All this hints at something resembling intelligence, hence it suggests inquiry as to where mental processes begin and whether they may fairly be said to exist within the originating cells themselves.

Surely the elemental particles of brain matter are contained within these first cells or no brain would develop. Also the particles which are to develop into the two nerve systems must be present, but whether there is any organization, co-ordination, or co-operation between them, thus making them of service to the fertilized cell itself, is a question which neither microscopy nor chemistry can possibly answer at present. Our vision and our experimental methods are so limited that we can only theorize and reason from behavior. As the functions of brain and nerves are essential to the higher organisms, and there appear as indispensable in all three of the above mentioned characteristics of life, it is not illogical to assume that these functions may exist in simple rudimentary forms in the first cells. Certainly the actions of the two first cells, while not necessarily in any way reasoned, show a co-operation that resembles intelligence. The male cell going about by lashing its tail need not be considered as necessarily having any purpose in what it is doing, but when its head

Digitized by Google Original from UNIVERSITY OF MICHIGAN

comes in contact with the female cell the elastic and movable wall of the latter rises to meet it in a little peak or cone, not unlike the pseudopodia of an amoeba. It allows the entrance of that one male cell and that one only. Other male cells thereafter may apply for admission, or at least may approach the ovum, but they will not be received. It is certainly as if, a waiting need having been satisfied, there was a refusal of any further action in that direction. Once the male cell is inside the ovum there is continued movement on the part of both. It is possible of course to ascribe all of these motions to inherent tendencies, chemical attractions, and so on, but it is equally possible, and to my mind equally tenable, to ascribe them to functions which are the rudiments of ones to be manifested later in the fully developed human being. Moreover the study of comparative psychology—the psychology of all living organisms, representing different planes of intelligence—gives strong support to this theory.

After the first multiplication of cells it becomes possible step by step in the study of embryology to trace the development of the brain and nerves, and this can be charted very accurately both in utero and after birth to the completion. With considerably less precision the development of their functions can also be traced, and in this study of course will be found the beginnings of the psychology of the individual. Thinking of these functions and their relation to consciousness we shall not go far wrong if

Digitized by Google Original from UNIVERSITY OF MICHIGAN

we regard them as mind itself, or at any rate the working manifestation of mind. If we are to understand the human machine we must come to some understanding of the development of the mind, coincidentally with our following the physical development, but the riddle of exactly what mind consists of has never yet been answered on a basis of assured information. It has attracted speculation, just as has the riddle of consciousness, for a great many centuries, and all sorts of explanations have been offered. Probably the religious and mystic concepts have always been those most commonly accepted. These concepts identify mind with a soul or spirit supposed to exist independently of the body, and eternally, merely using the body as a temporary habitation. Some of the religions of Asia taught that this soul or spirit could re-enter world life through the bodies of lower animals as well as those of human beings, going up or down in its reincarnation according to whether its direction of affairs was good or bad. Most of the sects of Christianity have been rooted in the idea that a new soul or spirit was created for each new being, which belief led to many dilemmas following the development of other dogmas and doctrines. One sect was obliged by its dogmas to agree that if the body perished in infancy the soul which was created for it must suffer eternal damnation, thus spending endless ages in the tortures of hell fire. Several other sects, having decided that there could be no eternal salvation without baptism, had to

Digitized by Google Original from UNIVERSITY OF MICHIGAN

square things with something of the same difficulty. Then too there was the question of what became of the souls of stillborn infants, but this was usually answered from the Bible to the effect that life did not exist until a breath had been taken. Actually life, in the sense of the three characteristics which we have noted as true for all forms of organized life, not only exists from the two first cells, but their existence in time goes back continuously beyond estimate. If the breath is the beginning of life, then all animals begin to live with the taking of breath, and again the dilemma arises of considering whether all animals have a soul or spirit. Otherwise we must agree that soul and spirit are not essential to mind, or else that no animal below the human grade has a mind.

We are rid of the whole difficulty if we simply follow the logic of evolution. The first cells show a behavior; and all the way up through the development of the embryo, the infant, the child, and the adult, if we study the behavior we shall see that the evidences of mind consist first of a specialization and development of the behavior we saw in the first cells, with the later modifications of this behavior through still higher specialization and development coming from the growth of the brain and nerve systems. This latter factor does not appear with the taking in of the "breath of life" but is slow and gradual, exactly as is the development of the entire physical body. Therefore our soundest working concept of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

mind is that it consists of the functions of brain and nerves; that there is no necessity whatever to confuse it with a soul or spirit; and that its rudimentary activities are manifested in a single cell or in any multi-cellular organism whenever or wherever we see the three characteristics of life present.

Before outlining the development of the mind itself in the sense of its two levels and its three main divisions of activities, let me say in passing that none of the foregoing paragraphs are in any way aimed at destroying the idea that man possesses a soul or spirit. I have merely wished to point out that it is not necessary to confuse the mind with anything supernatural or outside the body itself. Every organ has a function. Breathing is a function of the lungs. Digestion is a function of the stomach and intestines. Mind or mentation is a function of the brain. There is no more reason to regard the latter function as supernatural than to regard breathing and digestion as supernatural. But the existence of a soul or spirit is a perfectly tenable proposition irrespective of any function or any organ of the body. The brain of the lower animals functions in terms of mind, both instinctive and intelligent, yet we do not find it necessary to endow the lower animals with souls. My own view is that nothing appears in the study of mind and body, or indeed in the study of any of the natural sciences, which need disturb the basic hypothesis of religion, but for an adequate understanding of the human machine I believe it is essen-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tial that we study all the functions of all of its organs as an integration complete within itself. We may thus learn from them something constructive about its management and operation, something of value about how consciously to direct it in part through the use of the mind. This need not in any way interfere with a concept of a Supreme Being and our relationship to Him and to the stream of universal life thus postulated as directed by Him.

Beginning with the activities of the two first cells which I suggested might be the rudimentary evidences of mind appearing even at that point of life, it will be observed that the evidences of mind as indicated in behavior can be grouped under three main heads: Instinct, Reflex, and Intelligence. In the beginning there are only responses to sensation, but we must remember that each one of such responses results in an experience, and the study of all mental behavior shows that there is an inherent tendency to store up experiences in memory. From these beginnings, from responses to sensation, therefore, we may adopt as our first principle the fact that mind is built up from the accumulation of sensation experiences. The tendency is always to act and react in accordance with these experiences, and the memories of some of them are certainly carried on in the sex cells from generation to generation. Nobody tells the male cell to lash its tail, but the tail is there, it is lashed, and the lashing serves a purpose. Similarly the independent activities of the female cell follow a group

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of carried-over tendencies which are inherent, constant, and will be found in all of its sister cells. The co-operative activities of the two cells when they have come into conjunction is again following a definite plan which has been followed through a tremendous number of generations and is always followed in similar conjunctions. Later, in the life of the embryo, the activities of subdivision and specialization are still following established patterns. When the infant is born it will from the first, and without teaching, perform certain acts which again suggest the continuous inheritance of memory for such processes as are necessary to life. It takes its first breath, it accepts the breast, performs the motions of sucking, cries, etc., without either instruction or example to imitate. To these are gradually added a long series of activities which could be described in the same way. There are no evidences of reason taking any part in this type of functioning and indeed it may be definitely stated that reasoning in the early stages of infant life does not exist. There is however a steadily accumulating evidence of the ability to store sensation experiences and make use of them. These activities, which are governed by parts of the brain and nerve system, and which, though ordinary processes, do not depend upon reasoning, we mark as early manifestations of the thing called instinct.

The instincts consist of tendencies toward various modes of action and reaction, to which emotion in one form or another is attached, and which are per-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

formed unconsciously in the sense that they are performed involuntarily. They fall into three main groups, the first of which is connected with the preservation of life, the second with its reproduction, and the third with co-operating together as a herd. Authorities differ so widely in their classifications that it is not possible to make a tabulation of the instincts which will be everywhere agreed on, but for the purpose of our comprehension of the human machine it is not necessary to go into any elaborate description. What we need is merely an outline. Taking the first group of the instincts, those associated with the preservation of life, we can see that they must naturally fall into the divisions of affirmative and negative reactions to stimuli occurring either without or within the body. The satisfaction of hunger is a satisfaction to internal stimulation. Either flight or fight when in the presence of danger is reaction to external stimulation. In this manner we could list a great number of instinctive reactions connected with preserving life. We should find that there was an emotion attached to each one of them and if we listed the emotions, we should at once find it possible to divide those into two groups, the one connected with satisfaction and the other with dissatisfaction. Taking the second instinctive group we can apply the same principle with the same results. The reproduction of life brings into play all of the activities connected with mating and parenthood, with the wide group of emotions which can be comprehended under

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the word love. To get a good working definition we must not confuse this love group with the form of affection which it is better for purposes of definition to call sympathy, which we find in evidence in social relations outside the family .

These relations come in the third instinct group, that which is associated with the co-operative activities of the herd. Man is a herd animal in spite of his strongly marked tendencies toward individualism. Generally speaking he thrives in the herd much better than alone. His activities which manifest this herd instinct, and the emotions attached to them, comprise probably the largest group.

As I have remarked, the instincts suggest the existence of memory passed on from one generation to another through the primary sex cells. Examples could be multiplied indefinitely, such as a bird building its first nest when the young are to appear, or migrating either by itself or in a group at certain seasons of each year and always in the right direction. There is always an emotion present in every manifestation of instinct, indeed it can be said that the presence of emotion is in itself definite evidence that an instinctive tendency is being stirred. In this connection we must bear in mind that an emotion is any feeling tone of the mind, whether satisfactory or unsatisfactory. Hunger itself is a sort of emotion, and gratification of the appetite brings an opposite emotion. Emotion and instinct then may be set down as inseparable. We must realize that however much

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the instinctive activities may relate to others, the emotion connected with an instinct is always primarily concerned with self. The word "primitive" has some value in describing it, because of the connotations with that word. Instinctive emotion is concerned with satisfying self or with avoiding and escaping dissatisfaction of self. Yet it is not possible to maintain one's position in the herd and always satisfy the instinctive emotion which may at any given time be uppermost. It is necessary to compromise, and therefore frequently to suppress the emotions attached to one's own instinctive desires. This involves conflict, and a moment's consideration will show that such conflict must always be between the first two groups of instincts and the third. The appetites and strivings connected with preserving and reproducing life must frequently bring one into opposition with the will of the herd. As a matter of fact, certain phases of this conflict are at the root of most of the neuroses and many of the psychoses, or insanities, and because of their importance in autosuggestion practice they will be discussed broadly further on in the book.

Considering mind as a function of brain and nerves, and considering the brain with the two nerve systems as one unit, we can see, after instinct, another involuntary process in the body which must be considered as in part related to the development of mind. I refer to those reactions which are known as reflexes. A reflex is a response from one nerve path

Digitized by Google Original from UNIVERSITY OF MICHIGAN

to a stimulation applied to another, which occurs without voluntary attention and independently of associated emotion. This is not a scientific definition but when supplemented by examples it will serve to convey not only the idea of a reflex but some of the necessary distinctions between reflex and instinct action. The center of the eyeball contracts or expands as it is excited by more or less light. The eyelids close almost instantaneously in response to a sudden flash or to a sudden and unexpectedly loud noise. If the throat is tickled with a feather, there will be emissive motions of the stomach. If the nostrils are touched by dust or pepper, there will be the act of sneezing. If the soles of the feet are tickled, there will be a sudden and jerky action of foot muscles. If the skin is stimulated by cold, it shrinks, or if by heat, it expands. All these are examples of reflexive action and it will be observed that they occur involuntarily and do not have to wait for the existence of anything which we may properly call an emotion. Similar activities are to be observed in the lower forms of life, but it is one of the characteristics of reflexes that they can be modified and do tend toward modification as we go up the scale of animals. The fact of their relationship to mind is unescapable when we realize that some of the reflexes are exaggerated, or lessened, or disappear altogether, in certain types of nervous and mental disease.

The third manifestation of mind, and naturally

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the most important next to instinct, is intelligence. This is distinguished both from instinct and reflex in that it is acquired and voluntary while the latter are innate and involuntary. No one can say with assurance at exactly what point in the life of an infant intelligence begins, and assuredly this time of beginning must vary widely among different children, but the physical basis for it can be traced before birth since it consists of the development of the cortex or exterior portion of the brain, and its psychic aspects can be seen in the behavior of most children by the time they are a few months old. Intelligence may be said to consist of the storing of experiences, the ability to set up these impressions in combination, the ability to make deductions therefrom, and the ability to make decisions as a result of perceiving a conclusion from these first three processes. It is only through the development of intelligence that the herd is able to impose its will upon the individual, hence it is through the development of intelligence that the larger conflicts arise and the larger compromises must be made and accepted. Using the word "cultural" in the sense of "trained" it is apparent that the history of every life is a history of the struggle between the cultural and the instinctive. The instincts have their own standards which are utterly unconcerned with morals or manners, while the cultural standards are determined by the herd and may be, indeed frequently are, intensely repressive of instinctive activities. It is interesting to note that

Digitized by Google Original from UNIVERSITY OF MICHIGAN

this psychological struggle is paralleled by the brain itself, which consists of internal and external elements, whose activities often clash. This will be developed in considerable detail in the succeeding chapter.

The mainspring of the human machine consists principally of the internal element of the brain which is known as the optic thalamus, and it is probably the center of the emotions. No argument is needed to convince almost anyone that these constitute the driving force of the individual. We should therefore note certain things in connection with the emotions which will be of value later on. Emotion has already been partly defined but let me repeat that it is the affect, or feeling tone, which leads to instinctive reactions; thus, fear to running away; anger to fighting; love to mating, the care of children, and so on. Also let us note that emotion arises involuntarily and its presence is attended by spontaneous and involuntary activities within the body. Examples within the observation and experience of everyone are: flushing, with the sensation of warmth, raised pulse, faster and deeper breathing, when excited; the sense of "goneness," weakness, and a sort of temporary paralysis which a great many people feel when in the presence of critical danger; sweating and tension as a result of suspense; etc. Experience has shown that strong emotions make the body more conductive to electricity, but apparently there is no change in the speed with which nerve fibres convey

Digitized by Google Original from UNIVERSITY OF MICHIGAN

impulses. Emotion being essentially involuntary, it is in most instances lessened by drawing attention to it, and usually cannot be increased voluntarily, although its manifestations may be made to simulate greater activity.

When an emotion arises there is an additional charge of energy given to the nerve cells which would be used in expressing it. If the emotion is repressed, these cells are left overcharged. The most repressed emotions are those associated with love, sex, and acquisition, so that the unconscious, involuntary element of the brain is kept most highly charged with these. Apparently, when the normal channels of an emotion are closed by repression, the excited emotion seeks an outlet by other paths, and so becomes attached to and over-intensifies other emotions. This mechanism, being of the utmost importance, will be elaborated further in description of the autosuggestion technique. It is sufficient for the moment to say that when a situation or idea arouses an emotion that is either wholly or temporarily forbidden by conscious cultural intent, it is repressed, and there is often an attempt to replace it by its opposite. This gives rise to what is known as the ambivalence—the double and opposed trend—of emotion, examples of which are love—hate, horror—humor (we may see this in a majority of comic pictures), tenderness—cruelty. Through this mechanism of ambivalence there is secured at least a partial, if ineffective, discharge of the emotional energy. When there is no

Digitized by Google Original from UNIVERSITY OF MICHIGAN

discharge the accumulated emotional tension can make a great deal of trouble.

Having outlined the steps by which the human machine builds up to its completed stage, and indicated the relation of the various phases of its mind to its behavior, we may now turn our observation to a principle which has been apparent in every one of its activities, from the first two cells which fused into one, up to the finally developed intelligent life in the world. I refer to something which is frequently spoken of as the "adaptive tendency" but is referred to by the analytical school as the "wish." Recalling the three characteristics of life which appear in the cell; i.e., the taking in of nourishment and getting rid of the after-products, the process of reproduction, and the effective response to certain kinds of stimulation; we may see that this principle is always in evidence. As this book is prepared from the analytical point of view I shall regularly refer to this principle as the "wish" or "wish-feeling." Nourishment would not be taken in if there were not a need, hence what may fairly be called a wish for the nourishment. Similarly the activities relating to reproduction, through subdivision of one cell into two, again show the response to a wish or wish feeling. The wriggling of the tail of a sperm, or male cell, is purposive in an instinctive sense, hence like any other instinct purpose it has a wish feeling behind it. The responses of the female cell to the touch of the male, square with the same description.

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

The growth of the embryo is a proliferation of cells which presents indefinitely multiplied evidence of the wish feeling as a driving force; and beginning with the moment after birth we find the wish expressing itself in new forms which constantly increase in number. The cry is certainly an expression of dissatisfaction, hence the positive wish for a change of environment in the sense that the act of birth itself has produced a most uncomfortable environment of prolonged pressure followed by a new and unaccustomed temperature. The motions of sucking are motivated by, and assist in, the fulfillment of wish feelings. It is unnecessary to trace the evidence of the principle at every stage but if we turn to the growing child or to the adult we shall find that a moment's consideration of anything they do will reveal the presence of a wish feeling. Every tendency or act of instinct is an attempt to get satisfaction or to avoid the unsatisfactory. Every reflex may be traced down to a purpose which would serve a wish feeling. All of the activities of intelligence and reasoning are also in pursuit of wishes. If the reader is inclined to question this let him select as an example any action he chooses, or indeed any ideation which may come into his mind, and by analyzing it he will be unable to escape the conclusion that whether action is positive or negative, and whether the idea is followed or is not followed, the result is always in the line of one or more wishes. In the things which we think of doing, and do not do, there is evidence of a

Digitized by Google Original from UNIVERSITY OF MICHIGAN

stronger wish not to do than to do. In every conflict between a selfish and an unselfish purpose the victory of the unselfish over the selfish does not necessarily show any lessened energy of the selfish wish but a greater energy allotted to the unselfish one. The wish is in everything, and a further brief analysis would show that the whole tendency of the machine is to seek satisfaction and avoid dissatisfaction, every reaction to environment falling naturally under these two heads.

As some of the wishes are instinctive and some of them are cultural—that is, the result of training coming from other people; and as the instinctive tendencies and the cultural standards are frequently at war with one another, we must conclude that there are two distinct levels of wishing, and hence that the very driving power of the human being is frequently split into two divergent or opposed streams. This indeed is the fact and Professor Sigmund Freud of Vienna who discovered, and by long experiment eventually was able to describe, the nature of the conflict, should be given credit for the most important contribution that psychology has ever rendered to understanding the human machine. The wish feeling, the mind, the brain itself, and the nerve structure within the human body, all show a division into two elements, the one instinctive and the other intelligent or cultural in the sense that it can be trained. Further they are all involved in the splitting of the energy of the machine into two streams; instinctive

Digitized by Google Original from UNIVERSITY OF MICHIGAN

wishes, as independent of and utterly without regard to, cultural ones. The instinctive wishes are absolutely essential to the survival not only of the individual but of the race. They are the most highly emotionalized, and in the average human being they attract so much more energy than the cultural ones that in spite of the gloss of civilization man is to-day just as definitely a creature of instinct as he has ever been. He can modify his responses to instinct but he cannot modify the instinctive tendencies. Moreover without a cultural development and education far in advance of anything yet provided for the mass, man cannot as a herd govern his conduct by reason and intelligence. Under sufficient pressure or stimulation a crowd quickly becomes an instinctive herd governed by its emotions and not by its intellect.

The origin of the instinctive wishes is, *ipso facto*, evident and need not be examined, since the nature of instinct is apparent to all; but we shall do well to consider for a moment some of the ways in which the cultural wishes are determined because thus we may to some extent become aware of the nature of the conflict between the two wish levels. The cultural or trained development of a child consists of the manners, customs, morals, religion, scientific information, and gainful occupations, of the family and partial herd into which it is born. These teachings vary in general as the partial herds of humanity vary, and in particular as the private conduct of each family varies within the partial herd; but each and

Digitized by Google Original from UNIVERSITY OF MICHIGAN

every division of the teaching, among the countries which have a civilization, will compel the child to repress some portion of its natural instinctive strivings. Partly through the fear inculcated by discipline (the wish to avoid pain), partly through the emotion of love, and mainly through the desire for herd approval, the child gradually replaces its tendencies to be wholly guided by instinct wishes and accepts the cultural standards. The process of forming this compromise occupies several years after birth, indeed in some measure it is never wholly completed. What we need to remember is that the cultural standards are not, in the broadest sense of the word, natural; that is to say, taking the human race as a whole, they do not show any common pattern. The cultural ideas which produce the greatest amount of conflict through enforced repression of instincts are those inculcated in manners, morals, and religion; and we see in these the widest variance not only among all the different levels of society, but among the different sects and sections within our own country; hence the conflicts which arise between cultural and instinctive wishes are manifold, complex and frequently very disturbing. The instinct wishes which have to be most strongly repressed happen to be those which carry the highest emotional charge, and when the compromise is unsuccessful there is quite sure to be an unhappy and poorly adjusted life.

In the technique of advanced autosuggestion we aim to make constructive use of a part of the energy

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of the repressed instinctive wishes. Instead of leaving their emotional energy to open vicarious paths for itself as best it can, we endeavor to ally and associate it with another group of instinct emotions having high energy capacity which can be brought into line with the strongest cultural wishes, and thus replace the split up wish stream in the human machine with one which is more nearly unified. The worst thing about conflict is that it wastes energy, and it is not only in the neurotic that we get evidences of this waste. Unquestionably a very large majority of us are losing a part of our effectiveness, hence a part of our productive capacity and our enjoyment of life, through waste of energy in conflict—a conflict of which we are for the most part unconscious—between the two wish levels of our minds.

I have referred to this conflict as unconscious. It has always been apparent that there were some sorts of mental activities which did not appear in consciousness, but it was only through the magnificent contribution to psychology from Freud and his pupils that a technique was developed by which the unconscious elements of the mind could be effectively studied. It is noteworthy that during the same period while these psychological discoveries were being made there should have been researches and discoveries in biology and physiology which are beginning to make clear something of the structure and working of those parts of the brain and nerve systems which provide for the organization of the un-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

conscious mind. The brain, for example, consisting as I have before remarked, of external and internal elements, it is now in the opinion of several authorities strongly indicated that the internal element or optic thalamus is the center of the instinctive emotions, while to the external or cortical brain may be allotted most of the processes of reasoning, hence of cultural development. Similarly, of the two nerve systems, the one which is operated voluntarily—that is, by will and intention—has most of its switching points in the cultural brain; while the one which is involuntary—that is, operated unconsciously and controlling all the vital organs of the body—has its switching points for the most part in the central aspect of the brain. The human machine for some time after birth is operated wholly by the instinctive processes and its emotions are not conditioned by any cultural training; indeed during all of the first six or seven years the study of a child's behavior shows that its conduct is motivated for the most part by instinctive strivings which are essentially primitive and self seeking. It is characteristic particularly of the first three years after birth that a child wishes and seeks to fulfill its wishes almost without any inhibitions at all. Thus the earliest years of life are governed by the lower of the two wish levels, and the expression of the emotions during that period is quite in harmony with this observation. Love, for example, during the earliest years exists solely with relation to self. It is inseparably associated with

Digitized by Google Original from UNIVERSITY OF MICHIGAN

possession. A child loves that with which it can come in contact and get satisfaction from the contact. There is no love of people or things for themselves, no evidence of altruism, but only of the self motive. Hence the primitive and self seeking are the first qualities which we may assign to the unconscious.

It is significant that most of the memories of the first six or seven years are beyond the reach of adult recovery. If now we remember that psychologists in the past were inclined to hold that the memory for any event or episode was dependent upon the importance of the event or the emotional strength attached to the occurrence, we shall at once be forced to conclude either that the psychologists were wrong or that the experiences of early childhood had no strong emotion attached to them. Yet recognizing that the early childhood has been governed by primitive, self seeking, instinctive tendencies, and knowing that to all of these are attached the strongest of the emotions, we cannot escape the conclusion that the psychologists did not penetrate to any understanding whatever of the true nature of what they called the subconscious. The fact is that not only are the occurrences of early childhood highly emotionalized, but they are in fact so highly emotionalized that if it were not for some protective process these memories would persist as a factor so disturbing that there could be no normal and healthy concentration on the stream of experiences, social and educational, which are necessary in later childhood.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

The memories of the first five to seven years are lost because they are repressed—repressed unconsciously. They are repressed partly because they are painful and in conflict, partly because the wish for the approval of the family and partial herd gradually overcomes the wish for wholly selfish gratification. In a sense as the child acquires and accepts the cultural standards it becomes ashamed of its past. This also is for the most part unconscious, as indeed is the whole psychic process by which it gradually accepts the higher level as the main line of wishes which it intends to follow.

We may summarize the foregoing thought and emphasize it by drawing the following contrast. In adult life we force what is painful or disturbing out of mind, but it often recurs to memory. In infancy and early childhood, the painful or disturbing is repressed unconsciously, and it does not recur to memory. In the end the tendency of the whole period of infancy and early childhood is to go into repression from memory, because its instinctive, primitive, self seeking standards are abandoned, with acquired feelings of shame, fear and various other forms of revulsion. In this whole process we see the gradual ascendency of one level of wishes over another, and we see the complete and natural explanation of the thing we call conflict, which arises through the unconscious contrast of the new standards with those which have been abandoned, and in the abandonment of which there has been a forget-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

ting (repression) of the stages of life when they controlled us.

We may now set up the elements of the human machine in simple review. There is a body equipped with organs for taking in nourishment and getting rid of the detritus, for undertaking the processes necessary to reproduction, and for reacting and adjusting, or attempting to adjust, to all forms of stimulation which come to it from without and within. These organs all connect up by an intricate telephone system of nerve paths having their switch-boards or central stations located in the brain. One set of organs is operated involuntarily, twenty-four hours a day, without attention and practically without perceptible fatigue. The rest of the organism can be operated voluntarily, with conscious attention, and these operations are attended by fatigue. Common to both is a reflexive action which is non-emotional, involuntary, serves useful purposes, and can be modified or partially controlled by conscious attention. Integrating and directing all of this physical organism is the mind, of which the driving force is wish feeling. The activities of the brain are at two levels, the first being instinctive, the second intelligent and reasoning. The wishes of the instinctive level are emotional, amoral, wholly self seeking, wholly concerned with the tendencies to remain alive, to reproduce, to get satisfaction and to avoid dissatisfaction. The wishes of the cultural level are those implanted by the family and the partial herd, and

Digitized by Google Original from UNIVERSITY OF MICHIGAN

while they are always conditioned by, and partially subserving, the instinct wishes, they are at the same time partly repressing and controlling the latter. The tendency of the wish force is always toward satisfaction and away from dissatisfaction, hence all of the organic behavior of the machine follows this principle. The tendency of the memory is to retain within reach of consciousness that which is pleasant, particularly when the impression has not encountered a herd forbid, and to repress that which is painful or which does not square with one's self standard as constructed in response to herd teaching. Many of the activities of the instinctive level of the mind are unconscious, but these activities persist constantly, striving always for expression, and whenever sufficiently excited they will break through and govern the conduct of either the individual or the herd.

The value of studying the actual nature of the human being, in connection with the technique that is to be described in this book, arises from the fact that not only does the machine's behavior show it to be highly suggestible, but also we are thus enabled to examine the very origin and development of its suggestion processes. Probably all forms of animal life in the vertebrate stages are suggestible to a greater or less degree, but we see the most useful early example in the suggestibility of members of a herd. A herd must act together; otherwise it is not a herd. This requires susceptibility on the part of each individual to the moods and intentions of the other in-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

dividuals, and particularly to those of the leaders. In some animals this susceptibility is so great that their perception of the feeling-tones and intentions of others appears to be practically instantaneous. Small birds flying in group formation at a speed of sixty miles an hour will dart, wheel, dip, or maneuver in any direction without either colliding or breaking the formation. In this there is evidence of unconscious suggestibility to an amazing degree. I speak of it as unconscious because it is impossible to conceive of so complicated a high-speed process being subjected to the process of direction. The members of a group or herd react perfectly or imperfectly to suggestion exactly in the degree that they release themselves to it. Conscious thought tends to inhibit, not to assist suggestion; although of course conscious thought may have its place in deciding to accept, and in selecting, the suggestion patterns to which one will respond.

Herd suggestion is essentially imitative, so that we may set down imitation as one of the first characteristics of suggestion; also within the herd it is an instinctive process, so that we may locate suggestion basically in the instinctive or emotional levels of the mind. Inherently the tendencies of herd suggestion are not cultural, since they originated in the needs of the herd with respect to maintenance of life. Herd suggestion, however, may become cultural if the guiding principles of the leaders are cultural. In its imitative aspect we should have to define

Digitized by Google Original from UNIVERSITY OF MICHIGAN

suggestion at first as the influence of one mind on another, but in autosuggestion we may define it as the influence of self on self, that is, as an idea accepted within one's own mind as a model of action or reaction. Here again its most perfect processes are unconscious, as may be observed in the difference between our emotional reaction to something enacted on the dramatic stage and to something which we observe in real life. In both cases our emotional response comes within the description of suggestion, but when we are watching an episode of love or pain or horror on the stage, our consciousness is involved in the affair so that it conditions our reaction. We guard against taking the thing too seriously. On the other hand, when suddenly confronted with the acutely dramatic in real life, our emotional reaction is unconscious in the sense that it is involuntary and for the moment unescapable. This should emphasize for us the value of complete release to suggestion. Wherever there is skepticism, or an attitude of conscious critique, a suggestion is partly or wholly balked and the reaction to it is poor. Another excellent illustration of this may be found in the relative ease with which a caddy learns without instruction to play golf, while a man of thirty-five labors for a whole season over the teachings of an expert instructor and at the end makes none of the strokes as easily or as naturally as the caddy. The caddy does not learn his strokes by consciously analyzing the motions; he learns by a perfect example of unconscious sugges-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tion, merely from seeing the strokes played. The laboring adult pupil of the instructor is mixing conscious attention with every stroke and the result is confusion between two processes of brain and nerves. In the development of his adult life he has laid such stress on reasoning and will that he has lost one of the most priceless attributes of his boyhood, which was the ability to release fully to the faculty of imagination, hence to get the full benefit of the mind's suggestibility. Objection is frequently raised at this point in my classes on the ground that thorough susceptibility to suggestion would make one constantly the victim, quite as much as the beneficiary, of one's imagination. The answer to this is that there seems to be a mechanism which makes one's suggestibility tend to follow the main scheme of one's mind. The caddy is certainly more susceptible to suggestion than the adult pupil, but his life does not show that he suffers thereby if his mind is that of the average, normal boy. His wish forces are for the most part moving in the direction of achievement and healthy enjoyment, and his susceptibility to suggestion follows the stream of the wishes. This is a point of vital importance. The first step in the successful use of autosuggestion is to make sure that the wish stream is not split up in acute conflict, but is approximately unified and is moving in the direction of achievement and enjoyment.

The destructive factor of conflict leads us again to consider certain aspects of herd suggestion, since

Digitized by Google Original from UNIVERSITY OF MICHIGAN

we previously noted that the primary cause of conflict in the human machine is opposition between the individual wishes and the herd wishes. At some period in the life of humanity assuredly the very existence of the herd must have required the individual at times to give up wholly his own desires, pursuits, and wishes. But as dangers grew less, and subsistence more and more easy to obtain, it became possible for individualism to develop into greater and greater independence of the herd, until to-day we see all around us examples of attempts at complete negation of the herd wishes. Thus human conflict has developed through evolution simultaneously with the development of individualism. Moreover since suggestion originally arose as imitation, we may have here the explanation of why the most aggressive and non-imitative individuals are most likely to express skepticism, contempt, and rejection of suggestion, with the frequently heard assertion that it may work with others but would not work with them. They have turned the whole force of their suggestibility into negation and thereby blocked one of their greatest possibilities.

Concerning the energy that can be allotted to suggestion we need only remember that there are well authenticated instances, in certain savage tribes, of individuals being put to death by suggestion; moreover there are plenty of instances reported in medicine where the will to live has become a dominant suggestion of such power that it has brought about

Digitized by Google Original from UNIVERSITY OF MICHIGAN

recovery when death seemed absolutely certain and unavoidable, this latter example being a true illustration of the force of autosuggestion, since the suggestion arose within the mind of the individual. Whether implanted by another, or arising consciously or unconsciously within one's own mind, suggestion must obviously get into action over nerve paths. If it concerns some action of the voluntary muscles, the entire process remains conscious, but if it is to affect any of the involuntary organism of the body, it must go forward by an unconscious process, since the vital organs are all beyond conscious direction.

This brings us to the final consideration of how involuntary and unconscious processes may be set in motion to serve a suggestion purpose. Certain observations will provide us with valuable data. First, we know that hypnotism heightens suggestibility. Also we know that hypnotism is a state closely resembling normal sleep, hence this points to a state of unconsciousness as assisting, and of consciousness as hindering, suggestion. There is often, when awaking from hypnosis, a lack of memory for what has occurred, just as after awaking from sleep there is complete or partial lack of memory for what has happened in the dream life. Yet there has been active mentation both in hypnosis, and frequently in sleep, so that we see again an activity of the unconscious mind independently of the conscious. (Incidentally we may note that the lack of memory for dreams does not any more prove the absence of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

dreams than does the lack of memory of events under hypnosis prove that they did not occur.) Second, crowds show heightened suggestibility, which occurs through heightened sympathy (wish feeling) and relaxed unconscious concentration on the prevailing emotion. This heightened sympathy and relaxation to the emotion is not an act of the voluntary will, but occurs as it were spontaneously, that is to say, without conscious direction. Third, there is always an emotion present in every evidence of suggestion; in other words the suggestion is moving toward the fulfillment of a strong wish. Fourth, the emotions are definitely associated with and indispensable to the involuntary (unconsciously operated) organs of the body. Fifth, the emotions arise in the optic thalamus or central portion of the brain. Sixth, this part of the brain is the central station or switching point for most of the impulses of the sympathetic-autonomic nerve system, which operates the unconscious elements of the body. Seventh, any emotion can be aroused by imagination—the creation of an appropriate image, in the mind, of something to which a particular emotion is inherently attached or associated.

From the foregoing data our theory is presented in the following form: Suggestion (or autosuggestion) is a faculty of the mind related to that level which is instinctive and whose processes move unconsciously. It follows a wish, and its force is determined partly by the energy capacity of the emo-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tion to which it is attached, and partly by the extent to which we release ourselves to it without inhibition or conscious concentration. It proceeds over the paths of the involuntary nerve system. Its impulses may be set in motion by an image created voluntarily in the mind. It is inhibited by conflict, hence is strongest when reinforced by the unified and progressive wish stream.

In the following chapters an endeavor will be made to supply the necessary information as to detailed steps in the processes of brain, nerve, and end-organ, with a complete technique for using the suggestion power constructively.

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

CHAPTER III

THE BRAIN AND NERVES IN SUGGESTION

FOR anyone who is not working in medicine or experimental psychology it is my experience that the best understanding of the functions of the brain and nerve systems is to be arrived at rather by graphics than by anatomy. As a matter of fact examining the brain by dissection does not give anything more than a hint as to how the organ works, not only because the structure reveals nothing of the marvelous play of impulses which is going on during life, but also because relatively little is known as yet accurately about the finer divisions of functioning areas.

For our purpose it is best to consider only one of the ways in which the brain is segmented—the external and internal. If we could find a peach in which the stone was much smaller than usual and instead of being located in the center was somewhat nearer to one of the sides, we could then lay the peach with that side down and have a fairly good representation of our external and internal brain elements, the small stone corresponding to the internal and all the meat of the peach corresponding to the external. Now if we add that there are two nerve

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

systems in the body, one of which has most of its switching points in the external element of the brain, and the other most of its switching points in the internal element, we have the essentials of the diagrams to be used in this chapter. When I speak of a switching point I refer to one or more junctions by which an impulse may be conveyed from one nerve path to another. In this sense the brain is like a central telephone station where connections are made from one wire to another in response to signals, except that messages coming into, and going out from, certain parts of the brain, do not require any operator because the connections are made automatically. Following our analogy of the telephone central station, we should always remember that the system of wires provides not only for intercommunication within the body but also for intercommunication within the brain itself.

Suppose that a telephone conversation is being arranged from San Francisco which is to be listened to simultaneously by several members of a board of directors in New York. The wire connections are established through several cities en route, and finally at the main receiving station in New York connections are made with a number of booths so that the single impulse of a conversation is multiplied by several responses at the receiving end. As a result of the call, messages may then go out in a dozen directions from the offices in New York, and at the same time orders in connection with the subject of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the conversation may be transmitted within the offices themselves to many department heads, so that both information and action are quickly radiated as a result of the message coming over a single wire from San Francisco. Similarly any inbound nerve impulse moving to the brain may set in motion responses which go over several outbound paths to various parts of the body and at the same time the information may have been passed around within the brain, setting in motion many associated ideas and emotions not directly concerned in the outward bound responses.

In the previous chapter I spoke of wish feelings as furnishing the moving force of the whole machine. We may now show the place that a wish feeling takes in any operation of mind and body. If I see an automobile bearing down on me rapidly, I step out of the way. The stimulus comes through the eye. It is conducted over a nerve path to a part of the

ERRATUM

Page 67, 11th line from bottom should be at bottom of page.

directly above the ears and nearly at the top of the head. These send out motor impulses over nerve paths leading down through the spinal cord to the legs and feet, and the latter move me out of the way. The perception of the approaching automobile is a

Digitized by Google Original from UNIVERSITY OF MICHIGAN

wish feeling, and the movements to avoid the danger constitute a response. The responses are voluntary; that is they are operated by conscious attention and will, but the emotion of fear arose as an activity of cells of the central brain. Most of the activities of the nerve system which has its switching points in the external brain, are subject to voluntary direction. Let us now take an illustration of a stimulus arising from within, of which we are not conscious, and yet to which effective responses must be made. If I am hungry, the sight and scent of agreeable food will start certain glands in my mouth excreting saliva while at the same time the glands of the stomach will become active in excreting digestive juices. If I take some of the food into my stomach these glands will continue their work and at the same time the muscles of the stomach will become activated in slow wave-like motions which assist in mixing the food with the digestive juices. In this instance the first stimulus comes through both eye and nose. The wish feeling is compounded both of hunger and remembered gratification of appetite, while the responses are complex actions of glands and internal muscles. The perceptions or stimuli are conscious and the wish feeling at once becomes so, but the responses of the glands and stomach muscles are wholly unconscious and involuntary. Their impulses go out over nerve paths of that system which has most of its switching points within the internal part of the brain, and these are not subject to voluntary operation. They follow

Digitized by Google Original from UNIVERSITY OF MICHIGAN

wish feelings of instinctive emotional type. One more illustration is needed in which no conscious process or activities appear at all and yet there is effective response. Let us suppose that I am dreaming and that in my dream appears a situation which would in waking life arouse an emotion of fear or one of anger. The adrenal glands located inside the ribs above the kidneys will become more than ordinarily active and will give up a slight additional quantity of their secretion to the blood stream. The perceptive stimulus of the dream idea has given rise to the emotional wish feeling of flight or fight, and the impulse has been communicated over nerve paths to these glands, which in turn start another stimulus —the stimulus which their secretions give to nerve ends in the smaller and medium sized arteries, causing them slightly to contract. This raises the blood pressure by forcing the heart to pump harder; and through other reactions, which will be detailed in the chapter dealing with the glands, the body is prepared for fight or flight. The entire process from beginning to end has been an unconscious and involuntary one, but has followed the model of stimulus, wish feeling, and response. We may see definitely that practically all activities of the brain and nerves proceed in this manner. We may see further that perceptive stimuli, wish feelings, and responses, may occur either consciously or unconsciously, and either voluntarily or involuntarily. In turn we may allocate most of the conscious and voluntary processes to the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

external element of the brain and the system of nerves which it directs, leaving the unconscious and involuntary processes to the internal brain and the nerve system which principally centers there. We must always keep in mind that through the intercommunicating system of the brain itself there is coordination between the external and internal parts, and hence between the two nerve systems, voluntary and involuntary. We should note, however, that while the involuntary can influence and sometimes control the voluntary, there is for the most part no way by which the process can be reversed. Moreover the actual operation of nerve impulses, like most of the vital processes of the body, is put beyond the power of voluntary will to modify. Not only can no one by taking thought add a cubit to his stature, but, what is far more important, he cannot voluntarily alter the rate of speed of a nerve impulse or its predetermined intensity.

Before making a diagram of the two nerve systems it may be interesting to observe certain other points in connection with the internal and external elements of the brain which are common not only to man but to various levels of animal life all through the range of vertebrates. The internal brain is older and more efficient, in fact it may be said to be the original animal brain. The development of the external element, or cerebral cortex, becomes larger and larger as we come up the animal scale, and this increase in size corresponds generally to the increase

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

of intelligence at the various levels. The internal element, operating involuntarily and without the need for conscious attention, controls the nerve system which activates all the vital organs of the body, works constantly, and as the seat of the emotions may be related directly to instinct. That is to say, it does not require organized intelligence to operate it, since we may observe that it works admirably in animals far down the scale of intelligence, and among humans we may frequently observe that it is fairly efficient even when intelligence is almost or entirely lacking. The external brain, besides its control of the nerve system operating the voluntary muscles, is also charged with attention, memory, reasoning, and decision, the decisions always representing a reaction to what is at that moment the prevailing wish amidst any contending group of wish feelings. The internal brain, besides its operation of the vital organs, being charged with all of the fundamental emotions, is much the stronger, and remains to-day the dominant factor in a human being, although of course to a far less degree than in the lower animals. In spite of the light that has come from biology, analysis, and studies of behavior, during the last twenty-five years, there are many academic psychologists still teaching that man is essentially governed by reason and intelligence—this in spite of the fact that every war, every strike, and indeed the gathering of every crowd, demonstrates that human society, hence each individual who helps to compose it, is in the last analysis

Digitized by Google Original from UNIVERSITY OF MICHIGAN

governed by fundamental instinct emotions. If this consideration leads us to regret some of the power and efficiency of the internal brain let us remember that without such power and efficiency we could not remain alive, and moreover that only through a frank understanding of our inherent instinctive nature may we learn better how to modify and control it by developing our intelligence in newer ways.

The following diagrams represent graphically the internal and external elements of the brain with the two nerve systems, Figure 1 representing it as being looked at from the back and Figure 2 representing the same organs after we have arranged the nerve trunks in a manner more convenient for explanation. In Figure 1 I have represented the voluntary nerve system by the letter *A* showing it as having its operating points in the external brain and the fibres as coming together to form what is known as the spinal cord. It will be observed that these fibres are represented as crossed after they enter the head, and so far as motor impulses are concerned it is true in general that they do arise in the side of the head opposite to where they take effect in the body. The fibres coming together in the spinal cord form a sort of cable which passes down through spaces in the vertebrae all the way to the base of the spine. At various points between the vertebrae large branches come out from the main cord and extend their fibres in such a way that taking the system as a whole it supplies all of the muscles of the body which are

Digitized by Google Original from UNIVERSITY OF MICHIGAN

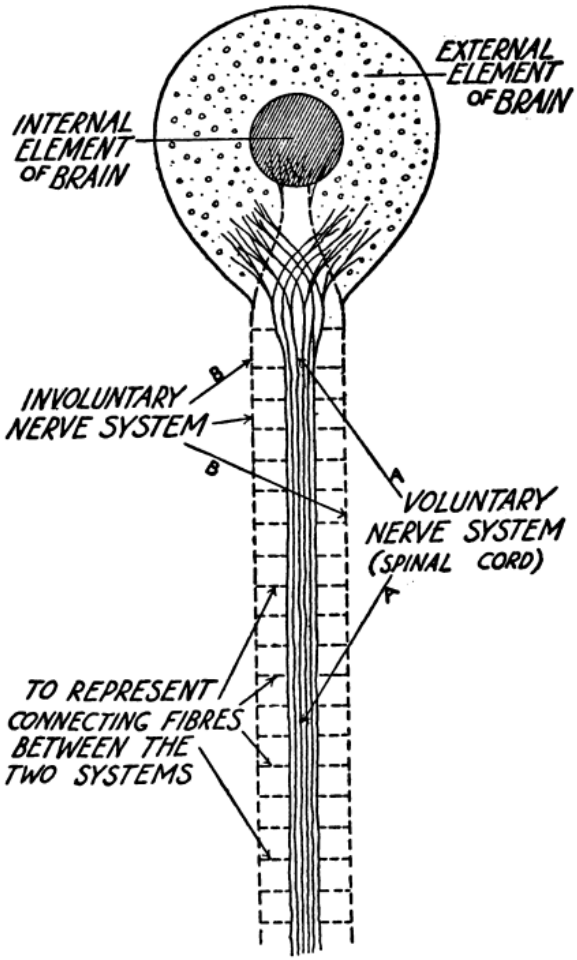


FIG. 1—GRAPH OF EXTERNAL AND INTERNAL ELEMENTS OF THE BRAIN, AND TWO NERVE SYSTEMS. BACK VIEW.

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

subject to voluntary operation. This nerve system in general is known as the sensori-motor and is composed of inbound paths which carry sensation and outbound paths which carry impulses giving rise to motion in the muscles. The existence of an inbound and an outbound path from, and to, any given point does not require separate fibres, since within a single fibre there is the ability to carry a message in either direction. In this respect again there is a close resemblance to a telephone system. Within any given fibre it is not possible to trace the two paths separately, because a fibre itself consists merely of an electrically conductive sheath and within the sheath a continuous plasm. There have been theories that the particles of which this plasm consists were arranged in two separate conductive lines, but the best information at present available is that this is not the case. The most recent theory is that the particles within the nerve fibre are cylindrically shaped, and that when the fibre is not in action they are at right angles to the surface of the fibre, thus lying within it like a row of dominos standing on end. An impulse then is conceived of in either direction as tumbling them very much as we can tumble a row of dominos by upsetting the first one against the second, the entire row then transmitting the motion throughout its length. This illustration would be still better if we thought of each domino as being pivoted at the middle, and then the entire row suspended in the air with strings running through the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

middle of each piece, so that the dominos could be tumbled against each other in either direction, both below and above the string. It is not particularly important for our purpose to know just how the impulses are carried, but the theories in connection with it are interesting and I have mentioned them merely for that reason.

This sensori-motor, or as I shall continue to call it, voluntary system, then consists of: 1. The external brain with its elements for storing experiences (memory), reasoning from these experiences, making decisions, transmitting information within its own structure, and sending out orders to all of the voluntary muscles; 2. The nerve paths having their switching points in this part of the brain and gathering together into the spinal cord with branches going out to all the voluntary muscles; 3. The voluntary muscles themselves, which include all those used in moving the body or making accommodating changes of posture of its various parts. It will at once be observed that, as I have indicated before, there is in this voluntary system no provision made for the operation of any of the body's vital organism. Since most of the constructive uses of autosuggestion relate to the vital organs we may conclude at once that the impulses which we hope to set in motion by our technique will not for the most part operate through this system. I have sometimes said to a class that for suggestion purposes we could almost dispense with the voluntary system entirely if it were not that we

Digitized by Google Original from UNIVERSITY OF MICHIGAN

have to have it, to make use of the attention attributes of the external brain, to implant our suggestion images. This statement however must be taken with large exceptions because autosuggestion may be used in most interesting and valuable ways to develop increased facility of voluntary motions, such for example as playing the piano, operating a typewriter, or playing tennis.

Turning now to the letter *B* in Figure 1 we find it attached to lines representing the nerve system which mainly centers in the internal element of the brain. This system has various names attached to it such as vegetative, or sympathetic-autonomic, but I shall throughout refer to it either as the involuntary or the sympathetic system, more frequently using the latter term because experience has shown that the word sympathetic has connotations that are of value to the average lay student of autosuggestion. The sympathetic system then arises for the most part in the internal element of the brain, and is principally operated by that element. Its trunk lines proceed down the spine outside the spinal cord, having fibre connections with the latter at various points, but not being anywhere included as a part of it. Compared to the spinal cord its two trunks are quite small. From these trunks there are branches going out to the various parts of the body so as to carry both inbound and outbound impulses to all of the vital organism, and since this is the system chiefly involved in autosuggestion it is very important that we should

Digitized by Google Original from UNIVERSITY OF MICHIGAN

make a list of some of the principal organic operations which are directed and governed involuntarily. These are: 1. Those of the entire alimentary tract, providing for the processes of taking in food, digesting it, and finally getting rid of the detritus, involving activities of internal muscles and glands; 2. Those of the diaphragm and other internal muscles used in breathing; 3. Those of the muscles and glands of the sex organism; 4. Those of all of the arteries and veins throughout the entire body, these being composed mainly of elastic muscle tissue which assists in forwarding the motion of the blood; 5. The operation of the lymph glands which assist in getting rid of broken-down tissue elements remaining after the day's work; 6. Action of the salivary glands, glands of perspiration, and other glands whose secretions come out externally as contrasted with—7. Internally secreting or ductless glands whose secretions go directly into the blood stream. These latter glands are called endocrines, and because of their interrelation with the emotions and other mental states they will be discussed at some length in a succeeding chapter.

What has been said of the manner by which impulses travel over nerve paths, in preceding paragraphs dealing with the voluntary system, applies also to the fibres of the sympathetic or involuntary. The outbound impulses of the latter, however, arise chiefly within the central brain, are instinctive in their nature, are directly responsive to the emotions, and

Digitized by Google Original from UNIVERSITY OF MICHIGAN

although they can be partially inhibited by repressive ideas and wish feelings of the external brain, they cannot be intensified by the latter. As a matter of fact it is generally true that when attention is directed to a given activity of the sympathetic system the result is a lessening of the activity. This has suggested to me that in such an instance there is a splitting of the energy available in the brain, with the result that energy is definitely subtracted from internal to external. Certainly the most intense operation of the sympathetic system occurs when there is no interference by attention or will. We cannot intensify a nerve impulse to a vital organ by attempting to issue orders to it. By relaxing to an emotion we can take off the inhibitions which tend to modify or repress it, and thus experience the emotion more keenly. Similarly relaxation is an absolutely necessary state for the successful use of autosuggestion with respect to the vital organism of the body. At first thought this may seem to indicate that since we cannot use concentrated attention and will, without inhibiting the sympathetic impulses which we wish to set in motion, there is such a contradiction in terms that directed autosuggestion will be impossible. Such indeed would be the case were it not for the faculty of imagination. We know that impulses of the sympathetic can be set in motion by, and are especially responsive to, wish feelings of the instinctive emotional group. It happens that the imagination—the capacity of the brain to construct images out of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

impressions and ideas—is capable of giving rise to any emotion and can be experimentally shown to activate the sympathetic system. Thus if we have a thorough understanding of imagination we can produce definitely designed and directed effects upon vital organs.

This principle has been roughly grasped by previous schools of autosuggestion, but they have made three fundamental errors. One group has insisted upon confusing a relatively simple psycho-physiological process with divine intervention. Another group has claimed that because imagination could produce visible evidences of nerve action it must therefore follow that imagination could cure any disease with which the body might be afflicted, and could even set a fractured bone or correct a dislocated joint. The third group has assumed that by the simple repetition of words the imagination would be sufficiently aroused, and from then on the unconscious could be left to itself. Actually, as will be shown, the correct use of the imagination in autosuggestion depends on knowing how the various emotions are translated into physiological reactions, how to construct the correct images in the brain, and how to put certain factors of the external brain temporarily out of action so that there may be no subtraction of energy from the emotionalized image that is constructed.

In Figure 2 I have tried to represent the two systems in side view assuming that we have pulled the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

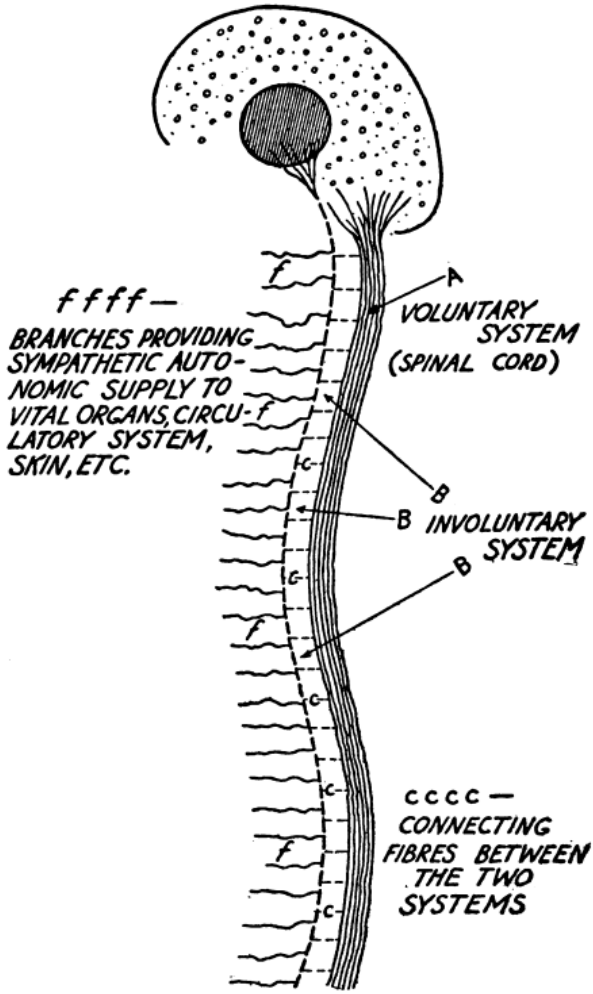

f f f f —
BRANCHES PROVIDING SYMPATHETIC AUTONOMIC SUPPLY TO VITAL ORGANS, CIRCULATORY SYSTEM, SKIN, ETC.
A
VOLUNTARY SYSTEM (SPINAL CORD)
B
B INVOLUNTARY SYSTEM
B
c c c c —
CONNECTING FIBRES BETWEEN THE TWO SYSTEMS

FIG. 2—GRAPH OF EXTERNAL AND INTERNAL ELEMENTS OF THE BRAIN, WITH VOLUNTARY AND INVOLUNTARY NERVE SYSTEMS. SIDE VIEW.

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

two sympathetic trunk lines around in front of the spinal cord so as to show them as united into one trunk line. I have then drawn in fibres connecting this sympathetic trunk line with the spinal cord (the trunk line of the voluntary system) in order to illustrate the fact that the two systems have connections over which impulses may be conveyed. The united sympathetic trunk line is represented by the letters *B-B-B*, and the fibrous branches going out to all the body's vital organism are represented by *f-f-f*, controlling breathing, digestion, elimination, circulation, sex functions, and all glandular processes. Any stimulus from any organ, at the outer end of any fibre, sends an impulse inward toward the trunk line and so up to the brain, from whence appropriate outward bound impulses will follow if any are required. The nature of the stimuli affecting this system is very different from that of the stimuli affecting the voluntary. Indeed in many respects it is difficult to define. Things which are perceived through the special senses, sight, sound, smell, touch, and taste, can be described; but to describe the minute changes which occur in the internal tissues of the body is for the most part quite impossible, yet their feeling tones are all assuredly transmitted over inbound paths of the sympathetic, and assuredly they give rise to wish feelings in the unconscious element of the brain which in turn cause responsive impulses to go out. We speak of the condition of an internal tissue at any given moment as its postural tone. As the result

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of things coming in contact with the tissues, or of changes in chemical stimulation, this postural tone is constantly changing. For example, the feeling which we express as hunger is caused by a change in the postural tone of tissues of the stomach. This is not because of anything coming in contact with the tissues but rather because they are missing contacts which are desired; whereas if we think of the process of nausea, occurring from something unsatisfactory taken into the stomach, we have changes in postural tone occurring because of contact. Again the postural tone of an artery before it reacts to fear is promptly changed if a minute quantity of adrenin enters the blood stream. The stimulus here is a change in the chemistry of the blood, and the change in postural tone takes the form of a slight contraction. Again if we think of the postural tone of the thyroid gland located in the base of the neck as being that of the gland's ordinary activity, and then observe that various sorts of infection in the body arouse the gland to special activity, we have an example of change in postural tone which may occur through some new products that have appeared in the blood stream, such as infectious bacilli. Or possibly impulses have come down from the brain in response to the latter's recognition, in a way of which we can never become conscious, of the distress of other tissues needing special thyroid activity in the emergency. Yet again when an emotion of the sex group arises, either from imagination or external perception, im-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

pulses go down from the internal brain which act as stimuli not only to glands of the sex organism but also to other glands of internal secretion, which are always involved when the strongest instinctive emotions are aroused: in this we see changes in postural tone originating in the stimulus of an idea.

Most of the changes in postural tone within the body are not consciously perceived and the same is true for the appropriate responses that are made. For the most part we have not even the faintest awareness of the rudimentary wish feelings that are aroused in the brain in these processes of the vital organs, but of course we do become aware of them in terms of emotion or in terms of pain under some conditions. For the most part then, we may group these processes as unconscious, and always they are involuntary. It is of the utmost importance further to remember that without exception every one of them is affected by, plays a part in, and hence can be stimulated by, some form of emotion. This principle in connection with the involuntary system is absolutely fundamental to advanced use of the power of autosuggestion. In association with the use of imagination to construct selected images, here is the foundation upon which rest all of the results which I have been able to obtain through the technique that is to be described.

Not all of the inward bound impulses of the sympathetic are obliged to travel up to the brain before appropriate responses can occur. There are

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

junction points in the system outside the brain, at which inward bound impulses can switch over to other paths outward bound, and thus save time in transit as well as brain energy, which would otherwise have to be consumed in maintaining actions which are in frequent, rapid, and automatic function. Several such junction points are located in the solar plexus, and one of the most important is in the heart muscle, which junction assists in maintaining a governed balance between the two main elements of that marvelous automatic pump.

In Figure 2, the short lines *c-c-c* represent connecting fibres between the sympathetic trunk line and the spinal cord. These connections between the two systems are made not only at various intervals along the spine but also of course at thousands of points between the two elements of the brain itself, so that the two are perfectly inter-related. The important thing to remember about these connections, however, is that in a sense they are one-way paths. This is not true in a strict physiological sense, but it is very strikingly true in the general relations between the two systems. The voluntary is almost wholly blocked from sending orders over the involuntary wires. We cannot at will issue orders to the heart, blood vessels, stomach, bowels, glands of internal secretion, perspiration glands, etc. But on the other hand the sympathetic can both directly and indirectly issue orders to the voluntary system, which are carried out for the most part without question. For example

Digitized by Google Original from UNIVERSITY OF MICHIGAN

let us suppose that the salivary glands are not secreting properly. The mouth is dry. Thus far we are dealing with the sympathetic, since we have no control over the salivary glands; but the information going back from the dry surfaces of the mouth is communicated to the voluntary system and this is followed by movements of the tongue and of the muscles of the throat, all of which react to the dry mouth, are under voluntary control, but are stimulating glands which are innervated from the sympathetic. In another instance the sympathetic system may record disturbance within the stomach, which is expressed with feelings of violent nausea. It impels us to do something about relieving the situation, and the actions we perform such as going and getting medicine, etc., are of the voluntary system. Again, the peristaltic action of the bowel muscles forces us to attend by voluntary actions. Yet again the new stimulus, in the blood stream, of the chemistry of the developing sex glands at adolescence starts us feeling, thinking, and acting romance, with all of the complicated actions by which we develop mating efforts through the earliest shy stages to the final goal of marriage. Throughout the process the driving force is assuredly the activity of organs innervated by the sympathetic (we know that this organic activity is essential because we know that there is no mating striving in a eunuch). Great numbers of other illustrations may be given, but these cited should be sufficient to emphasize the principle that

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the involuntary is able both directly and indirectly to issue orders to the voluntary, while there are very few ways by which we can conceive of the process being reversed.

While not essential to our technique it will assuredly be of interest to the lay reader to know something of what a junction point between two nerve paths is like, and how an impulse is transferred from one path to another. I have therefore in Figure 3 tried to represent this graphically by showing a nerve fibre going in from an end-organ to its cell body, or neuron, which is establishing connection with another neuron and thus transferring an impulse to the latter's outbound fibre. N^1 represents the neuron or cell body of the nerve carrying the inbound impulse, which is traveling over the fibre (*IN-IMP*). The impulse, after arriving at the neuron, is supposed to be continuing out over the fibre (*OUT-IMP*) which has lateral branches (*LB*). N^2 represents the neuron of the second nerve with a receiving fibre (*D*)—called a dendron—and its outbound fibre (*AX*)—called an axon. The inbound impulse arriving in N^1 excites the latter's energy-charge so that energy is communicated to the outbound fibre with its laterals (*LB*). The upper lateral, being energized, attracts one or more of the little movable extensions on the receiving fibre (*D*) of the second neuron (N^2). The energy charge of N^2 is thus excited and sets in motion an impulse over the outbound fibre (*AX*).

Any junction point where two neurons can directly

Digitized by Google Original from UNIVERSITY OF MICHIGAN

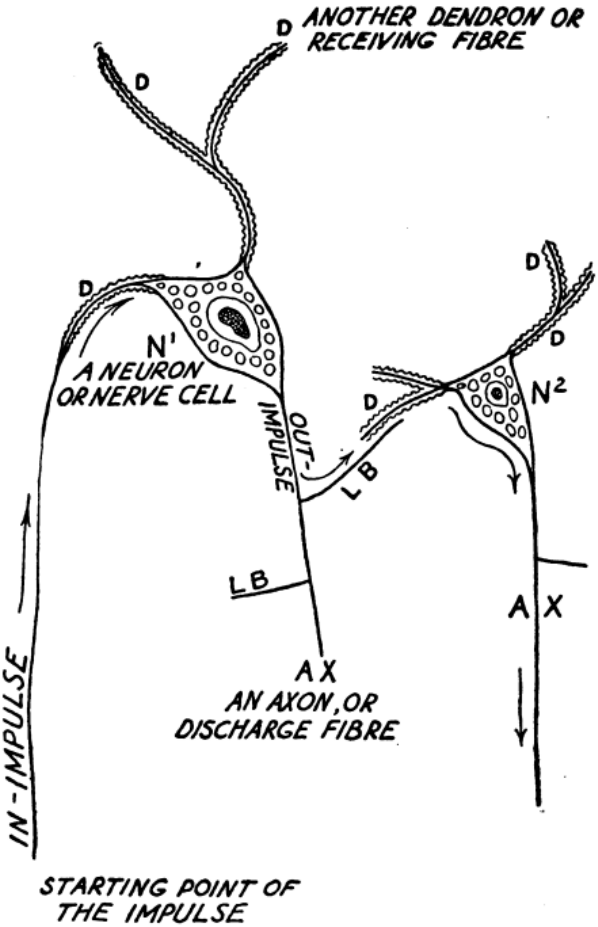


FIG. 3—GRAPH SHOWING MOVEMENT OF A NERVE IMPULSE INWARD TO THE NEURON, OR NERVE CELL, MAKING CONNECTIONS WITH A SECOND NEURON, AND SO GOING ON. THE ARROWS INDICATE DIRECTION OF THE IMPULSE.

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

interchange impulses is technically called a synapse. In general, nerve fibres conduct the impulses at the rate of about one hundred and fifty feet per second, but wherever a synapse occurs, making it necessary to involve another path, there is a slight loss in the rate of speed, amounting to about one one-hundredth. This rate of speed is neither increased nor decreased by the strength of the stimulus but remains a definite constant. This is true throughout the nerve system with the exception of reflexes.

Every neuron has an energy charge, and when the cell body is excited by an inbound impulse the energy is increased, although by exactly what means of accumulation no one yet knows. When the emotion connected with the stimulus is increased so that there is a full response, the energy is discharged, but if the feeling is inhibited—repressed, forbidden or postponed—the energy charge, remaining active, must either find an outlet through some other than the natural response or must remain as an over-charge, the accumulation of which in many neurons can result in excitement, irritation, and trouble. This probably stands physiologically as the cause of many neurotic disturbances. Certain emotions of the stronger instinctive type are inevitably aroused, hence give rise to over-charge of neurons, in everybody. If the natural responses are always repressed, and no other adequate paths of discharge are open, there must result conditions of tension, and a tendency of the energy to attach itself to any paths available,

Digitized by Google Original from UNIVERSITY OF MICHIGAN

particularly to those whose responses may symbolically represent or simulate the responses that would have been natural. In a later chapter dealing specifically with repressions and conflicts this principle will be discussed at length, with an outline of some of the resulting disturbances, and methods by which they may be avoided.

For the most part the entire brain is made up of these neurons, all of the external brain in particular being composed of a continuous mass of them with their radiating fibres, so that the nature of the process by which idea or motor connections are made there is fairly apparent. Obviously any neuron may communicate with any other, directly if they happen to be close together, or through others relaying the message if they are widely separated. In the external brain some of them are used in recording sensations, hence in the storing of ideas, while others are used in sending out motor impulses to cause muscular motion. The neurons of the internal brain are similarly used in receiving and transmitting messages, but their messages are for the most part below the level of our consciousness, as well as being wholly independent of voluntary direction. The simplest working picture of the brain, therefore, is two central stations for the trunk lines of the nerves, one internal, the other external; the entire mass being composed of association fibres running into and out of a myriad of tiny receiving and sending stations. The sum of the activities of these stations, then, is con-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

sciousness, or the awareness of life and environment.

To summarize: Constructive autosuggestion, since it has to deal with the vital organism of the body, must for the most part utilize the functions of the internal brain and its involuntary nerve system which I am referring to as the sympathetic. This serves all vital processes. It is responsive to all of the emotions, and most of its activating emotions may be aroused by imagination. Imagination, the faculty of constructing images within the brain, cannot be used constructively without understanding how to select and form the appropriate images and to give them intensity. In this process the external brain is required principally as a starter; thereafter energy should be subtracted from it as much as possible for the use of the internal brain and sympathetic system. The activities of the latter are for the most part below the level of consciousness but they do involuntarily respond to imagination and emotion, and are rather inhibited than helped by any activity of conscious will. One principle remains which is within the observation of everybody, i.e., that adequate use maintains the proper tone of any muscle, hence of a nerve; while disuse leads gradually towards atrophy of either tissue or function. This holds true not only for nerves and muscles but equally for faculties of the brain itself. Failure to make use of imagination and emotion leads toward the decline of both faculties.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

CHAPTER IV

GLANDS AND EMOTIONS

AT a recent gathering of London medical men a remark was made by a gifted surgeon of broad experience to the effect that in his opinion the future of medicine lay to no inconsiderable extent in the development of endocrinology. Ten years ago such a statement in such a gathering probably would have been received at first with blank surprise and then with amusement. On this occasion there was neither surprise nor amusement but serious and thoughtful attention, particularly with respect to certain cases of which the surgeon gave a brief account. Endocrinology may be defined as that division of physiology and medicine which deals with the glands of internal secretion, otherwise referred to as the ductless glands. Recent studies and research have shown that these glands are concerned in almost every vital process of the body, that one or more of them must come into action when any of the principal emotions are aroused and that their activities are so closely inter-related with the action of the brain and changing mental states that no adequate understanding of mind is possible without some comprehension of the effects of the various glandular secretions in the body.

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

The endocrines are distinguished from other glands by the fact that their secretions go directly into the blood stream, although in the case of the sex glands it is also true that some of the secretions come out externally, thus providing an instance of glands serving both internal and external processes. All of the ductless glands may be spoken of as endocrines and I shall use that term. The principal ones are the pineal and pituitary, both of which are located inside the head; the thyroid, located at the frontal base of the neck; the thymus, located in the upper part of the chest; the adrenals, located just above the kidneys; the liver and pancreas, the former of which is located above and to right of the stomach while the latter is behind the stomach; and the reproductive glands—in the female the ovaries attached to the broad ligament in the lower part of the abdomen, in the male the testes located outside the body but directly connected with the inside of the abdomen by ducts, arteries, veins and nerves passing through a little opening called the inguinal canal.

The secretions of these glands, which pass into the blood stream, consist in part of minute particles called hormones, and they serve purposes so vitally important that not only can there be no adequate functioning of the body or mind without them but some of them are indeed indispensable to life itself. In the first place they are absolutely necessary to the mobilization of food. After passing into the stomach food becomes partially liquefied and as this liquefied

Digitized by Google Original from UNIVERSITY OF MICHIGAN

mass passes along through the intestinal canal a part of it is absorbed through the wall into the blood. There must, however, be further action upon it within the blood stream before it can be converted into energy and utilized by muscles and other tissues. The oxygen provided by breathing is of course a first requisite but also there must be modifications and separations, in which processes the secretions of the endocrines play a most important part. The mobilization of carbohydrates (sugars, for example) which are heat and energy making elements of the food, calls for secretions from the pituitary, the adrenals, the pancreas and the thyroid, with possibly still other glands involved. Again the mobilization of proteids (meat, fish, eggs and parts of milk and many vegetables, for example) calls directly upon activity of the thyroid in particular as well as the assistance of other glands.

A second service of the endocrines which is quite as important and as indispensable to the maintenance of life is to stimulate and maintain the tone of our entire sympathetic nerve system. Not only the neurons in the brain but also the nerve ends themselves all over the body are stimulated and activated in part by the glandular secretions. Hence the efficiency of every nerve fibre, the tone of every muscle, external and internal, is higher or lower according as the blood stream does or does not contain a properly balanced supply of glandular secretions. From this it will be seen that the endocrines are vitally in-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

volved in the co-ordination of all the organs and of all the muscles of the body in every function. It must not be forgotten that this includes all the functions of the brain itself, so that even the speed with which we think, and with which we act and react in response to our ideas, is dependent upon our endocrines.

The glands themselves are in turn dependent upon the sympathetic system for their nerve supply, and since no organ can function without the nerves it is clear that in this relation we find a perfect example of co-operation and mutual support that may remind us of the functioning of an automatic machine. Indeed a careful study of the activities of the endocrines cannot but increase this emphasis on co-operation. They act by virtue of nerves which they in turn maintain in such effective tone that the activity may continue, and furthermore these glands react upon each other in a way that seems extraordinarily understanding and helpful. It is frequently found for example that if a little thyroid be added when pituitary treatment is being given, the patient will show a better response to the pituitary product that is being taken. Again if one gland has had its efficiency lowered and its activity lessened as the result of accident, infectious disease, or from any other cause, there will appear compensatory action on the part of one or more of the other glands, sometimes amounting to perceptible excess. Again, when the adrenals have responded to the emotion of fear, the slight excess of their particles in the blood-stream as

Digitized by Google Original from UNIVERSITY OF MICHIGAN

well as the special stimulation given to various nerve ends of the sympathetic system will result in special response of other glands, particularly the thyroid. Taken as a whole the endocrines and the sympathetic system form a beautiful picture of helpful action and support.

The extent to which these glands play a part both in causing change of mental states and in responding to such changes, although in past years surmised by many authorities, has only recently come under such special study as to throw any broad light on the subject. Notable mental symptoms were always present in such diseases as exophthalmic goitre, affecting the thyroid. Changes as to the mental symptoms were noted in connection with the decline of activity in the sex glands, but beyond noting and classifying the symptoms for diagnostic purposes there does not appear to have been any special importance attached to their psychological study. Adler of Vienna, perhaps more than any other, by advancing his theory of organ inferiority as a causative factor in neurosis, and as a determining factor in the whole psychology of the individual, gave impetus to the study of how excessive or insufficient glandular activity may affect the development of the mind and the functioning of its unconscious element. The simplest statement of his idea would be that the mind is consciously or unconsciously aware, through its nerve connection with every organ, of any inadequate working among the organs themselves, and that there will be a persistent

Digitized by Google Original from UNIVERSITY OF MICHIGAN

unconscious effort to correct inferior functioning, or in case correction is impossible, an equally persistent unconscious tendency to compensate for the inferiority by excessive or exaggerated action elsewhere, psychological as well as physical. This tendency does in fact strikingly appear in ways quite easily observed when we study human behavior. Even the simple example of trying to maintain one's balance when walking on a rail shows that over-compensation is sure to occur, and this in fact was one of the points upon which attention had to be focused in training aviators, since the tendency when a plane tipped was always toward over-compensation which in turn would make it tip in the other direction. An example of the same tendency operating in psychological terms may frequently be seen in the extremely vulgar display and ostentation of the newly rich when they are over-compensating for a former feeling of inferiority. But the inter-play of the mind and the endocrines is much more than merely compensatory; it is in the highest degree co-operative and fulfilling. No emotion can express itself adequately without the assistance of the glands in specially stimulating and sensitizing the required nerve paths of the sympathetic, and it is equally true that if any glandular action is lowered, there is a lessened tendency of certain emotions to arise. Absence of the sex glands takes away a stimulus which is indispensable to the existence of the stronger emotions of love. Lowered thyroid action is followed by lowered excitation of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

many of the emotions, with an increase in feelings of depression. Excessive action of the rear lobe of the pituitary increases emotional susceptibility and excitement, while a marked lowering of the pituitary tone is followed by relative listlessness and absence of emotional susceptibility. Apparently the glandular secretions act as a direct stimulant; therefore action of the internal brain and the emotional manifestations of the mind depend upon the nature, quality and balance of such stimulation. Realization of this direct and inevitable inter-play of the glands and the emotions is of vital importace. If the excessive activity of any particular gland tends to produce an excess of a particular emotion or group of emotions, we need to direct our attention to the gland itself. On the other hand if circumstances with which we are in frequent contact tend to force the excessive excitement of a certain emotion and that in turn makes excessive demand on certain glands, we need to direct attention to the mental factor. Both situations may and do arise frequently, and to make the general assertion that glandular disturbance is the cause of mental disturbances is a grave mistake, but it is no more of a mistake than to assert that the process of cause and effect is the reverse of that. Every case of mental or nervous disturbance should be considered as separate and distinct, calling for special study on both the mental and glandular side before making up one's mind which of the two is causative. In my own experience such study fre-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

quently shows what I have before spoken of as a "negative arc." Some damage has occurred to a gland, or some group of circumstances has for a long time caused an excessive emotional disturbance; one has reacted upon the other and the latter in turn has reacted upon the former, with a continuance of the process until it has, as it were, become a habit—like worry and dyspepsia increasing each other—and the circle has become self-perpetuating. What is needed as a preliminary to autosuggestion in such cases is an intelligent analysis of the situation so that we may start our suggestion process at the right point; otherwise we may do more harm than good.

My purpose however in trying to give a working outline of the connection between mind and endocrines is not merely as a precautionary measure against the reader using autosuggestion without any diagnostic thought. In describing the technique I shall try to make clear that its successful use must be based on understanding how to use imagination to arouse and stimulate certain emotional forces, hence that a part of the value of the technique is found in its effect upon the glands which are involved with the emotions. Responses of the glands to emotions, as well as their capacity to stimulate emotional elements of the brain, have been proven experimentally to such an extent that few physiologists to-day would raise any question about these two fundamental facts. Psychologists, however, perhaps because many of them have not had convenient access to the research

Digitized by Google Original from UNIVERSITY OF MICHIGAN

material, will for the most part be inclined to put all of the emphasis upon the mental end of the chain as the causative element, and dismiss the matter with some such remark as that the functions of the endocrines are not yet sufficiently understood to bring them into the field of psychology and relate them to mental processes in any more definite way than the functions of the stomach, or heart, or arteries. The fact is, however, that the body of clinical evidence already in existence is sufficient to establish the validity of at least a part of Adler's theory. We must therefore take this into account in our efforts to achieve really radical advance in the field of clinical psychology and autosuggestion.

Imagination has been spoken of as having the capacity to give rise to emotions, and as this is a matter within the familiar observation of everybody I need not at this point bring forward any illustrations. That the product of imagination so directed can be traced in definite glandular reactions does however need some examples. Some of the clearest are as follows: 1. Adrenal reaction in response to the emotion of fear. It is possible if one has a vivid imagination either to re-live in the mind some terrifying experience of the past, or to construct a mental image of imminent and terrifying danger, which will have such force as to set this mechanism going in a mild way. Studies of war-shock cases have shown that the affect of prolonged fear was frequently followed by adrenal exhaustion. When this emotion is

Digitized by Google Original from UNIVERSITY OF MICHIGAN

sharply aroused there seems to be an extra quantity of adrenin given to the blood stream, and the result —which will shortly be detailed more fully—is to prepare the body for flight or fight. 2. The reaction of the sex glands to the emotion of mating love. Imagination can construct images that will give rise to this emotion quite strongly. It is known to stimulate the sex glands as well as apparently both the pituitary and thyroid, and evidences of such stimulation can in part be physiologically determined. 3. Reaction of the pancreas to hunger. This is a secondary reaction which occurs after the preliminary reaction of the salivary glands and the glands of the stomach. The following experiment is recorded in medical literature: Under anesthesia a small portion of the upper intestine of a dog was removed and a glass tube inserted. Thereafter when the dog was shown meat there would soon be seen flowing hydrochloric acid from the stomach glands, which in turn stimulated the pancreas, and pancreatic fluid would next appear in the glass tube. Reaction to the sight of meat could not strictly be called a result of imagination but the sequel adds that element very definitely. A bell was rung each time the dog was shown the meat and within a week it was no longer necessary to show the meat but merely to ring the bell. The sound of the bell had become sufficient to set the whole process in motion. This may be technically termed a "conditioned reflex," but it is a typical example of imagination operating through an

Digitized by Google Original from UNIVERSITY OF MICHIGAN

unconscious process and arousing an emotion which produces a glandular reaction. Incidentally it may be cited as a beautiful example of a wholly unconscious autosuggestion going into effect. No amount of conscious direction can be shown to stimulate the pancreas, but the result can be achieved in another way and indeed is achieved by all of us unconsciously, very often.

The diagram (Figure 4) which appears in connection with the following outlines of some glandular effects is, like those to illustrate the nerve systems, in no sense anatomical, but merely graphic for illustrative purposes. It represents a figure which is supposed to be both male and female so that sex glands of both genders may be shown and described.

The Pineal Gland.—This is the tiny body, located inside the head and near the top, which some of the sages of India still assure us is the seat of the human soul. It seems to be especially active during childhood and to atrophy after puberty. The particular work of the pineal is less understood than that of any of the other glands but it appears to play a direct part in holding back the development of the sex organs. X-rays of the heads of children in whom there has been premature sex development often show a marked shadow which indicates that something has gone wrong with this gland. So little is known about the pineal that I do not propose even to suggest a place for it in the emotional and imaginative activities of the brain.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

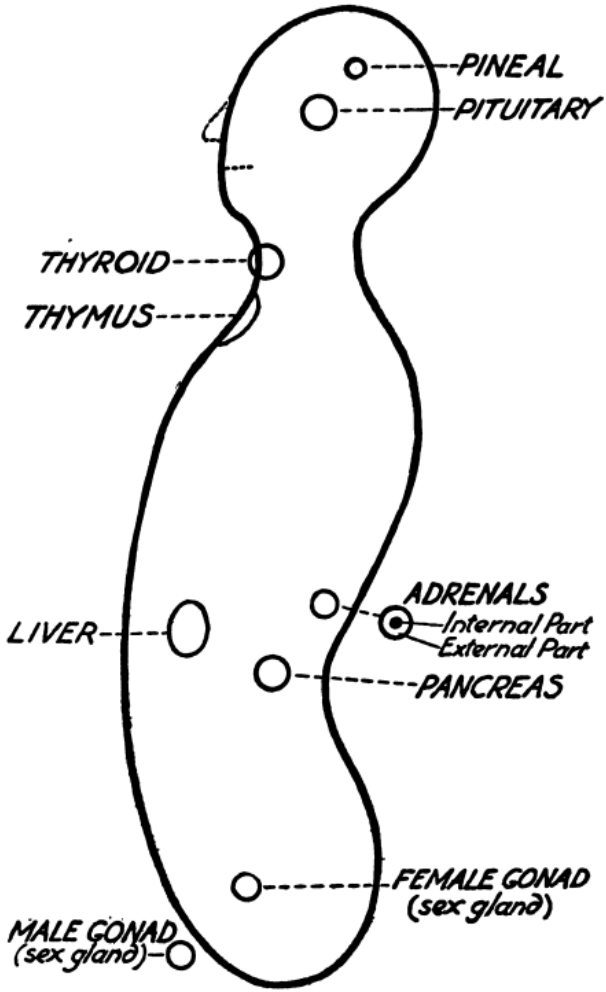


FIG. 4—GRAPH SHOWING APPROXIMATE LOCATION OF ENDOCRINES, OR GLANDS OF INTERNAL SECRETION.

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

The Pituitary Gland.—The importance of this gland is so great that one authority has referred to it as the chief of the whole system. Located somewhat in front of the center of the head it is beautifully protected by resting in a little bony cup in the floor plates of the skull. It consists of two lobes one in front of the other and an intermediate stalk which leads directly into the third ventricle of the brain, getting blood and nerve supply from the latter. As a whole the gland is directly concerned in mobilizing carbohydrates from the food, and its activities bear directly on the formation of the skeleton, hence upon the stature and shape of the individual. It is one of the chief activators of the brain and is therefore involved not only with the emotions but with the use of the conscious intelligence. Its two lobes serve different purposes, and without attempting a classification of these I will mention a few of them in outline. Activities of the front lobe are related to growth of the long bones of the skeleton, adequate development of the sex organs at puberty, and especially to the processes of the brain which are used for comparison and deduction—hence the higher reasoning processes. Its stimulus to the brain is rather to the external and unemotional elements. The posterior lobe on the other hand seems to stimulate directly the interior and emotional elements of the brain with special sensitization to rhythm, tone and color. People who are dominated by the activities of this lobe are likely to be highly emotional, musical,

Digitized by Google Original from UNIVERSITY OF MICHIGAN

poetic, especially sensitive to beauty, and are frequently hypersensitive to criticism. Well-balanced action of the two lobes naturally tends toward well-balanced and fully rounded mentation with a nice inter-play of reason and emotion. Predominance of the posterior lobe is frequently seen in children who show relatively poor control of the instinctive tendencies, and cases of kleptomania and pathological lying are frequently helped by pituitary treatment. In this connection I may remark that difficult or incorrigible children who show good intelligence may find in a competent gland specialist the first person to help them toward sound cultural development, and with the assistance of corrective psychology they may often become highly successful. But for autosuggestion purposes we have yet to note a most important work of the posterior lobe of the pituitary. Its secretions are known to be of special importance in maintaining the proper tone of the muscle tissue of the abdominal organs. Visceroptosis, a condition of lowered tone of these muscles which results in downward displacement of stomach, intestines, uterus, etc., is frequently caused in large part by insufficiency of these posterior lobe secretions. Furthermore the activity of the sex glands is so directly involved with the pituitary that excessive or insufficient activity of these glands may frequently be helped by pituitary treatment both medical and autosuggestive.

The Adrenal Glands. (*Sometimes called the Suprarenals*).—There are two of these, but since the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

functions of both are the same I have represented them by only one on the chart and as an adrenal consists of both an external and internal part I have, for the sake of convenience, sketched the gland outside the body. The external and internal parts of an adrenal are not separated but merge into each other so that no definite line of division can be found, but their secretions are believed to be different and to produce different effects in the body. The adrenals are often spoken of as glands of emergency because of their special response to states calling for emergency effort on the part of the body. The best example is that of their reaction to the emotion of fear, which I have before referred to. In response to this emotion when they supply a minute extra quantity of their secretion to the blood stream there are several very interesting happenings. The arteries contract so that the heart has to pump faster and harder to send the blood through them; this causes faster breathing, and the net result is a more rapid supply of oxygenated blood to all parts of the body. At the same time the liver, which is a great storage warehouse of emergency sugar, is stimulated to give this up to the blood stream and thus there is at once an emergency supply of fuel which in combination with the oxygen can be burned rapidly by the tissues needing it. Authorities with wide clinical experience believe that if the adrenal secretions contain an excess of hormones from the internal part of the gland, there will be felt a sense

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of weakness in the abdominal organs as the first response to fear; while if the external portion predominates there will be a heightened tone of the exterior muscles and an irritation which tends toward a feeling of rage. Purely physical courage as distinct from the moral courage which makes one fight in spite of fear is largely an automatic effect produced by very strong external adrenals. The external part of the adrenal is also believed to affect directly the growth and maintenance of the size of the exterior brain, and there is also good cause to believe that it co-operates directly with the male sex glands so that in general its functions might be described as of masculine rather than feminine significance. The internal part of an adrenal is believed to co-operate directly with the ovaries and its reaction may in that sense be considered as feminine in character. The effect of the adrenals upon the brain is stimulating, and undoubtedly these glands play their part in special and prolonged mental effort, but my own opinion is that a brain working under high adrenal charge is likely to be excitable, irritable and jerky in its efforts, rather than smoothly efficient. Nevertheless the importance of the adrenals in promoting connected thinking in emergencies should not be overlooked.

The Sex Glands.—Both male and female have two main types of function, one of which is to supply an element used in reproduction and the other of which is to supply secretions to the blood stream. The

Digitized by Google Original from UNIVERSITY OF MICHIGAN

reproductive secretion from a male gland, or testis, is a fluid designed to maintain life in the spermatic cells and this fluid as manufactured goes up through a sort of duct through the inguinal canal inside the abdomen to the seminal vesicles resting just in front of the lower end of the colon, each of these vesicles being a sort of storage reservoir. The parts of the gland not involved in making this fluid manufacture a secretion which is received directly into the blood stream and seems to act as a stimulator to all the other glands as well as perhaps directly to nerve ends and nerve centers, so that both the brain and the muscles work far better when it is present than when it is absent. As above noted, it is believed that there is a special co-operative relation between the male sex glands and the external part of the adrenals. The ovaries of the female, of which there are two, are located down in the abdomen on the two sides, being attached to the broad ligament which crosses the abdomen and supports the uterus. Their reproductive function is to ripen the ova or eggs, one of which usually appears on the surface of either the right or left ovary every month and coming through the thin outer covering of the gland is usually drawn into one of the little fingers of a fallopian tube and conveyed through that to the uterus. The other function of the ovaries is, like the male glands, to supply a secretion to the blood stream which has a part in the body's vital operation. There may be some doubt as to whether the ovarian secretions are

Digitized by Google Original from UNIVERSITY OF MICHIGAN

as absolutely necessary as the secretions of the testes in maintaining the activity of brain and muscles, but there can certainly be no doubt of their very great importance. I find among women generally a misunderstanding with respect to two points which it may therefore be well to set down correctly here. Many women have told me that they understood that menstruation proceeded directly from one of the ovaries. This of course is not the case, as neither of the ovaries has anything to do with the act of menstruation except to stimulate the uterus to perform that function, this stimulation probably occurring through the effect of ovarian secretion in the blood stream. The ovaries themselves do not bleed; if they did, the flow would simply go into the abdomen, since there is no connection whatever between an ovary and the interior of the uterus—even an ovum or ripened egg would wander free in the abdomen if it were not chemically attracted toward the end of the tube leading to the uterus. The second misapprehension is that with the cessation of menstruation in middle life the ovaries have stopped functioning. It is true that they have ceased to ripen the ova, but their secretions continue to be furnished to the blood stream, although altered in quality and probably lessened in quantity, until quite advanced age in most instances. It is the presence of these secretions in the blood which, acting as a stimulant to other glands and to both nerves and muscles, assists in keeping the youthful glow and freshness

Digitized by Google Original from UNIVERSITY OF MICHIGAN

both for the mental feeling as well as for the external appearance of the body. Hence it is of importance to the comfort, pleasure and efficiency of a woman that the internally secreting activity of the ovaries should be maintained just as long as possible and the process of slowing down should be delayed by any reasonable means. If the ovaries are removed there seems to be compensation by other glands, but giving ovarian extracts is often of very great value. It is in connection with the slowing down of ovarian action that directed autosuggestion is proving of such remarkable value that I consider it a misfortune for the average woman not to know how to make use of it. I have in my classes quite a number of middle-aged women whose appearance and mentation show unmistakable evidence of better interstitial ovarian secretions as a result of using the technique over a period of one year to two years. They appear younger, act younger and feel younger. In the previous sentence I made use of the word "interstitial." This is a term used to describe the tissues of the male and female sex glands which are used in making the secretion for the blood stream, hence relates to that function of the sex glands which we are discussing and with which we are chiefly concerned in autosuggestion. The response of the sex glands to emotional states is so obvious that it does not need emphasis, and the fact that they are responsible for certain emotions is probably also a matter of common acceptance. What should be borne in mind,

Digitized by Google Original from UNIVERSITY OF MICHIGAN

however, is that we do not seek to stimulate them in the ordinary sex sense at all. We are solely concerned with their interstitial activity and the means of maintaining that at an efficient level.

The Liver and Pancreas.—Both these organs, like the sex glands, may be regarded as glands of double function since they have ducts carrying secretions to the intestines as well as supplying internal secretions to the blood stream. They are two of the most important organs in the body and it is a matter of great regret to me that so little is as yet known about their reaction tendencies during various emotional states. The liver assuredly gives up a glycogen to the blood stream as part of the body's response to the emotion of fear and this glycogen is a form of emergency fuel. The islets of Langerhans in the pancreas furnish a secretion to the blood which is indispensable in the process of converting sugar into energy. When this secretion is insufficient the sugar is not properly converted and we have the disease known as diabetes. I know of but one history in which autosuggestion has been of assistance in this disease and in that instance it was not in any sense curative but did apparently play some part in delaying the progress of the disease. The case has since been put under complete control by the use of insulin, and the latter treatment seems to have gone far toward solving the whole diabetes problem. With the exception of the liver's reaction to adrenal stimulation, in the presence of fear, the internally secret-

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

ing response of either liver or pancreas to imagination is at present purely theoretical. It is possible, but so far as I am aware cannot yet be demonstrated in any way. The functions of both glands, however, in supplying secretions to the digestive tract can be stimulated by appropriate brain images.

The Thymus Gland.—This, like the pineal, seems to be peculiarly a gland of childhood since it begins to atrophy and disappear after puberty. During childhood its tissues are spread over quite an area among the bones of the upper chest just below the frontal base of the neck. Relatively little is known about its functions but it assuredly plays a part in forming the bones and there is equal assurance that it is directly concerned in holding back the development and activity of the sex glands. People in whom this gland has failed to atrophy but persists far into adult life, are likely to show both mental and physical characteristics of immaturity and inadequacy. I have been able to make thorough mental studies of five such cases and the case-notes show striking similarities in the direction of a sense of inadequacy to deal with any situations in a really adult manner. There is also an immaturity of the sex psychology apparent in all five cases, and the most successful method of treatment has proved to be a combination of psychoanalysis, autosuggestion and glandular feeding, the latter under the direction of a gland specialist. I am aware that this statement may arouse the sharpest resistance alike from psychoanalists, auto-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

suggestionists and endocrinologists, since there are many in each group who would insist that their form of therapy should be used alone; but the results seem to me not only to have justified the procedure, but when compared with the results in other cases they have convinced me that neither the psychological nor the glandular treatment, when either is used alone, produces as good a result as when the two are combined.

The Thyroid.—Located on the two sides of the frontal base of the neck. The functions of this gland and the methods of influencing them are better known than those of any other endocrine. The thyroid has been well termed the great energizer of the body. Its secretions seem to affect nearly every vital process in the sense of controlling the rate of speed with which power is manufactured and used and the waste products gotten rid of. Every step in the process of digestion and elimination of food is forwarded by, or suffers from the lack of, sufficient thyroid secretion of good quality. The entire reproductive apparatus functions better or worse for the activities of the thyroid above it. The heart and the entire circulatory system show direct and definite responses to the thyroid. The glands of perspiration are more active or less so according to the sufficiency or insufficiency of thyroid secretion in the blood. The smooth, rapid flow of ideas points directly to good thyroid action quite as fully as it suggests a well acting pituitary; while the slow mind, with delay and

Digitized by Google Original from UNIVERSITY OF MICHIGAN

poor co-ordination between idea and speech, directs attention to the thyroid also equally with the pituitary. The matter may be summarized by saying that adequate thyroid secretion is indispensable to an efficient, well co-ordinated mind and body. As might be expected from this, the gland is responsive to many sorts of emotion, and in my opinion the maintenance of a cheerful, forward-looking state of mind by directed autosuggestion reacts in the most favorable manner upon the thyroid and therefore is one of the most valuable things which the individual can do for himself. Inter-acting as it does with all of the other glands the thyroid is involved in most of their emotional responses and hence is assisted or hindered by states of mind which assist or hinder the others. Its sensitiveness to destructive emotions such as worry, and the fear involved in worry, is well known and is amply illustrated by the fact that after periods of great financial stress in such centers as New York and London there is a very marked rise in the number of cases of thyroid insufficiency. This gland is the easiest of all the endocrines to treat both by internal methods and by mental therapy. I have had a large number of cases showing such happy results that I have no hesitation in stating the belief that all sufferers from thyroid insufficiency, except those of the first ten years of life, should be taught how to use directed autosuggestion as a part of their treatment. Emphatically I am not to be understood as indicating that I believe they should rely on this alone. A

Digitized by Google Original from UNIVERSITY OF MICHIGAN

majority of them can be immediately helped by the prescription of gland products and if the thyroid lack is at all serious, they should immediately have this assistance; but the addition of mental therapy not only should accelerate improvement but will in many cases, I believe, assist in maintaining the future activity of the gland at an adequate level. The response of the thyroid to imagination is both direct and, through its immediate involvement with most of the emotions affecting other glands, indirect as well.

In summary: The endocrines or glands of internal secretion are of special importance in directed autosuggestion for the following reasons: 1. Some of them are highly suggestible and all of them respond directly to emotional feeling tones of the body. 2. They are controlled by the sympathetic and in turn furnish the special stimulations which maintain the tone of the system. 3. They directly affect all the vital functions including the ideational and reasoning processes of the brain itself. 4. They interact with mental states to such an extent that many mental states cannot be understood or completely interpreted without reference to glandular activity, and many glandular disturbances in turn arise from psychic disturbances caused by external circumstances or unconscious conflict. 5. Some of them at least are directly responsive to imaginative images when the latter are charged with the stronger instinctive emotions.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

CHAPTER V

DIRECTED IMAGINATION

WE have now before us a complete sketch of the apparatus by which suggestion of any sort gets into operation throughout the body. There must be nerve impulses which start from the brain. These impulses come from a neuron or nerve cell being excited and discharging its energy over an outbound path. The neuron excitement is responsive to a wish feeling. The wish feeling can come from: 1. A change in postural tone; 2. An external perception of the senses—sight, hearing, touch, taste, smell; or, 3. An idea which forms a brain image. The latter must obviously be the mechanism for use in autosuggestion. The principal effects to be produced, since they are chiefly to be concerned with the vital organs, are of the internal brain and sympathetic nerve system and most of these are responsive to instinctive emotions. Our next point of consideration must be the mechanism of forming appropriate brain images.

I have before pointed out that suggestion is basically imitative, indeed that its first and most important manifestation in animal life is seen in the tendency of the young to imitate the parents, or of the members

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of a herd or flock to imitate the leader. This tendency of one individual to imitate another should perhaps be defined as hetero-suggestion rather than autosuggestion although there would be dissent on the part of writers such as Baudouin who would hold that every hetero-suggestion must be an autosuggestion before it is acted upon. Personally I do not agree with this interpretation. Observing the extreme rapidity with which imitative motions are carried out in a flock of birds maintaining its general formation while maneuvering in full flight, or observing the play of emotion in a crowd listening to a magnetic speaker, it seems clear to me that we are witnessing an example of the surrender of self-wish to the wish of another. The emotional sway of a crowd does not occur wholly and completely at the speaker's first appearance on the platform, but only after his mood has had time to work up to a high emotional pitch, and the members of his audience have had time to lose self-consciousness and identify themselves with him. The only sense in which they can be said to be autosuggesting is in releasing their emotions for the speaker to play upon.

We need to comprehend identification very clearly as an essential part of imitativeness and hence of suggestion. The term implies the partial loss of one's own identity through merging it with another, and we have all seen examples of identification between two people, so thorough that neither personality seemed complete with-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

out the other. Moreover we frequently see children whose imitativeness of a parent has become so much a habit that it is fair to say the child has identified itself with either its father or mother as the case may be. Again at the theatre one may observe people who have temporarily identified themselves with the hero or heroine so that they are experiencing all the emotions which the actor or actress is portraying. In any case of identification I do not regard as autosuggestive either the separate acts performed or emotions expressed. These are responses to hetero-suggestion. The autosuggestion is shown in the identification itself; it consists of the dominant wish to imitate or to participate in an experience—a wish that may be conscious, or unconscious, or both.

To imitate anything there must be a model to imitate. In many instances the model is consciously perceived as such, but frequently this is not the case, both the perception and imitation of the model being unconscious. In all examples of the herd following a leader, the individuals are obviously aware both of the model and of their imitation, but in the case of an adult whose life pattern shows, when analyzed, a strong identification with a mother who has perhaps been dead for years, we frequently find that the person being analyzed has never had the slightest suspicion of the identification. Multiplied examples of unconscious identifying may be seen in business offices where secretaries and assistants who have for years

Digitized by Google Original from UNIVERSITY OF MICHIGAN

been associated with a dominant executive tend to identify themselves with the latter by duplicating many of his ways and mannerisms. Every such instance shows the basic mechanism of suggestion at work and as it is usually unconscious it illustrates the fact that suggestion may both arise and proceed unconsciously—further, that unconscious suggestion may definitely govern much of the conduct of the individual.

The preceding thought is of special significance when we realize that the imitative faculty may work destructively quite as well as constructively. Suggestion proceeding under conditions of identification —that is, of full release to the suggestion—is a very great force in shaping the character and destiny of the individual. If the models adopted and followed are such as lead to a fearless, frank, aggressive and well-rounded personality, well and good. If not, the situation needs remedy. There is not likely to be any harm in identifying with a successful executive, but the unconscious identity with a neurotic parent will be quite a different matter. Moreover we must not lose sight of the fact that our suggestion models instead of being external to ourselves may have arisen unconsciously as the product of our own images. The world is well sprinkled with negative suggesters whose unconscious brain-image of themselves is thoroughly negative and discouraging and who are so completely identified with it that they follow it with unconsciously slavish devotion.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

Considering suggestion as essentially rooted in the instinctive tendency to imitate, we have to select that faculty of the mind which can provide models for imitation; namely, imagination—literally the capacity of the brain to construct images which are perceived either in their entirety or else in the emotions which are associated with them. There has never been any particular difficulty in giving a psychological description of imagination, but a description of the method by which it proceeds in the brain may clarify and increase our understanding of it. In the first place it may be perceived as a complete ideational image; as when we are thinking of people, places or events. In the second place it may be perceived, more vaguely, as merely an emotional feeling tone without any definite image; such as half formed fears, or feelings of pleasure and elation. With this secondary element of imagination we shall deal later under the heads of conflict, depression, etc. With the primary element we are vitally concerned since it is indispensable to our technique. In a previous section I showed a graph of two neurons or nerve cells and described the manner in which an impulse passes from one to another. I also mentioned the fact that the brain for the most part consists of a mass of these neurons to an enormous number. Over their connecting paths the impulses of their impressions may travel at great speed and almost without limit. It is apparently in this manner that the stream of ideas proceeds within the brain, hence it is by this mech-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

anism that brain images are formed. We speak of the process as the association of ideas. Ideas tend to become grouped and to appear in certain combinations, both because some of them have been implanted simultaneously, and because certain of them are habitually connected, thus providing habitual stimulation of their inter-communicating paths. If the brain be stimulated with any given word or idea it is certain that other words and ideas will soon follow in train. If the word is spoken, the impulse travels in over nerve paths from the ears and excites the neuron or neurons charged with that impression. If the word or idea is neither spoken nor written, but is simply thought in the mind, there will be stimulation of identically the same neuron or neurons. In either case unless the association is voluntarily inhibited, or forbidden, the excited neuron will communicate an energy charge to another neuron containing an impression which has become associated with the first. Another word or idea will thereupon appear in consciousness. The reader may experiment with this by writing down on a piece of paper any given word, then observing what word or idea next occurs to him, setting that down, and repeating the process, until from the stimulus of the original word he has on the paper a long list of words and ideas. While we are awake this stream of ideas is always in motion and always following wish feelings. The human machine is constantly wishing and its whole tendency is to try to realize its wishes either

Digitized by Google Original from UNIVERSITY OF MICHIGAN

in fact or in imaginative fantasy. The stream of associations in the play life of a child is directed by the wish for pleasure—perhaps also by the wish to imitate. The mind of a business man is associating in response to the wish to gain and succeed. The mind of a writer is associating in response to a creative wish, as is also the mind of an inventor or composer. The wish which forms the mental associations of a lover is for the fulfillment of a clearly felt need of union with another. The wish behind the associations of depression is sometimes wholly unconscious and when revealed by analysis is often a great surprise to the sufferer: sometimes however the associative stream merely indicates an automatic and unconscious effort to find the cause of the difficulty by concentrating on its various symptoms. The mind then resembles a dog whirling steadily in the effort to reach a wasp on the end of its tail.

Remembering that the brain is responsive to two main types of wishes we shall readily find that the imaginative faculty divides into two functioning levels which correspond with and accurately follow the two levels of wish feeling, one instinctive and emotional, the other cultural in the sense of serving trained and ambitious purposes. A good example of the purely cultural use of imagination is seen in the man who embarks in a new venture, as also the man who invents and develops a new machine. It is true that there is an underlying instinctive emotion of acquisition, just as instinctive emotion underlies

Digitized by Google Original from UNIVERSITY OF MICHIGAN

everything we do, but the processes in sight are all proceeding within the external brain, so that for purposes of convenience we may for the moment call this form of imagination unemotional. On the other hand the imagination of the composer or poet, although using processes of the external brain, is quite obviously emotional since he is giving direct expression to an emotional feeling. An illustration which admirably serves to bridge the gap between the two, and shows the process which is common to both, is that of the day dream. Arising spontaneously there can be no question but that the associative train of ideas has been set in motion by an emotional feeling, and unless disturbed, the associations will not stop until the emotion has been at least partly satisfied in the fantasy.

In every form of imagination there is a wish feeling present as the moving force, and the more highly emotionalized this wish feeling is, the more vividly will the emotion work and the images live in the mind. The force of these emotions as a guide to conduct, consciously and unconsciously, is great. We must, however, for the purposes of autosuggestion show that they have power also to influence the body internally and to produce changes both for good and bad in the working of its organism. For this let us take a series of examples.

Autosuggestion in the form of identification is shown in all cases of unconsciously imitative acts of the muscles controlled by the sensori-motor sys-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tem. Spectators, absorbed in a game, show by contortions of the facial muscles, by the movements of arms, hands, and feet, and slight changes of bodily posture, that being released completely to the game their nerves and muscles of this system are responding without any conscious direction to the images flashing through the brain. Many people when they see anyone hurt, as for instance when a little child stumbles and falls, will feel a visceral sensation which often is like a sense-wave passing down inside the body from neck to waist. This is caused by impulses from neurons from the sympathetic system which, because of their memory impressions of falling and being hurt, come into action spontaneously in response to the perceived image. In conversion hysteria a limb may become immovable, an habitual twitching of certain muscles may become established as a habit, or a severe internal pain may appear which either is maintained constantly or is intermittent. There will be no organic reason, in the sense of disease or lesion, to account for these symptoms. They constitute specific nerve responses to a symbolic image which exists in the brain absolutely below the level of consciousness; that is to say, the nature of the image is wholly unknown to the sufferer and can be discovered only by analysis. In certain types of insanity, in spite of there being no discoverable degeneration of brain or nerve tissue, certain areas of the body, both internal and external, may show lessened or increased sensibility. Descriptions of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

pine forests or events at the seaside will cause many people to breathe more deeply although they are quite unconscious of the activity of the diaphragm until their attention is called to it. Vivid descriptions of exciting situations will raise both pulse-rate and blood pressure in many subjects, showing that there has been special glandular response which could not possibly be produced by their conscious direction. Erotic literature will produce stimulation of the sex glands and usually of the entire sex organism, although the impulses which arouse that system are wholly involuntary and beyond the direction of conscious will. Hypnotic subjects, if told that the temperature is one hundred degrees, will respond to the involuntary memory images of great heat by perspiring profusely. If I relax the members of one of my classes and then describe for them at considerable length, in as vivid language as I can command, the cutting and squeezing of a lemon with the juice running out, I find that over eighty per cent of them get a quick response in the salivary glands either toward salivation or toward dryness. Descriptions of spoiled food produce negative feeling tones of the stomach, while the description of things which are appetizing and tempting produces the opposite feeling tone. In this instance the relative emptiness or fullness of the stomach at the time the description was given plays an important part in determining the strength of sensation or the lack of it. Description of a normal throat as relaxed in tone and

Digitized by Google Original from UNIVERSITY OF MICHIGAN

pale pink in color has sufficed in several instances to cure a laryngitis in subjects under very slight hypnosis. Several experiments have shown that pupils well trained in the formation of brain images can by rapidly repeating the thought of the bladder becoming quiet and passive, completely relieve all sense of pressure, pain or discomfort from that organ when it is over-full, the effect of quietude lasting in some instances for as long as half an hour. Other pupils have found that they could almost immediately relieve the peristaltic pressure of a highly irritated colon, the effect lasting from ten to twenty minutes without repetition of the image of quietness. In states of relaxed autosuggestion I have been able to produce a slight and temporary, but definitely measurable, increase in the size of the thyroid, showing that there was an increase in circulation, hence probably in activity. Experiments made when cramp or spasm was present seemed to show a marked increase in the tension when fear was aroused with respect to the condition. By a series of images designed to give sharp adrenal stimulation I have succeeded in raising the blood pressure by ten to fifteen milligrams (systolic) within a few minutes. It may well be argued that this result could have come from other than adrenal stimulation, and I think it very likely that both pituitary and thyroid may become involved; the fact remains that definite glandular stimulation has occurred, with its characteristic sequence, in response to brain

Digitized by Google Original from UNIVERSITY OF MICHIGAN

images. This entire matter will be further elaborated in the chapter dealing with studies in fantasy, which studies have been developed by actual and repeated experiments.

The tendency of the body to react both externally and internally to brain images is, even independently of the instances which I have cited, a known and established fact, and it is certain that the responses can in part be determined in advance by awakening images to which some specific emotion is attached. But for autosuggestive purposes we have to find some sort of emotion of the powerful instinctive group which can be utilized at any time without either offending the cultural sense or bringing up a dilemma —that of arousing emotions that would be physiologically undesirable. The adrenals are known to respond to fear, but we do not wish to conjure up fears for the purpose of adrenal stimulation. The sex glands are known to respond to erotic emotions, but obviously we shall lose rather than gain by using this mechanism. What we need is an emotion which will always attach itself to a forward-looking and constructive image of any sort, and this I have found in that instinct which I have previously referred to as ego maximation.

Ego maximation is in my opinion assuredly an instinct and one of great power; in fact I should place it as the fourth of the instinct manifestations. There is first the effort to live (self-preservation); second, the effort to persist (self-reproduction);

Digitized by Google Original from UNIVERSITY OF MICHIGAN

third, the effort to attach one's self to others (herd instinct); and fourth, the effort to increase one's self-esteem, self-approval and sense of power—in part by winning the esteem, approval and respect, as well as love, of the family and the herd (ego maximation). Other instincts follow in train but we are not obliged to deal with them at this moment, our concern being with the uses which may be made of ego maximation. It is common to everyone and is in evidence from about the age of a year and a half. Its rudimentary manifestations are seen in the strivings of the child to increase its sense of power over its environment. A child's wishes flow freely in any direction without self-criticism and its dominant concern is unhesitatingly to get these wishes fulfilled if possible. As it meets with opposition it slowly begins to study ways and means of overcoming the opposition. It begins to observe the way people react to it. Some of them can be appealed to by crying and evidences of weakness. Others show open or half-concealed delight when the child is aggressive. Still others respond when it develops coquettishness and the art of pleasing by childish allurement. All these things are observed by the average child and its adaptive conduct always shows in some of its phases the force of the ego maximation wishes. Its first ideal of itself is purely selfish, but about the fourth year this changes in the direction of a herd ideal of itself, and from then on there is increasing devotion to gratifying its ego maximation desires by winning the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

approval and esteem of others. Usually the behavior shows that this has become dominant by the eighth year. Various outstanding forms of ego maximation are shown in the love of being looked at, in the fondness for speaking pieces, doing solo dances, etc., by competition in sports and studies, and by the day dreams in which the child is nearly always hero or heroine. In later life the striving may be found in almost every phase of behavior and appears aggressively or regressively according to the temperament. In the aggressive person it appears as ambition in all activities of business or profession, art, politics, sports, and the mating efforts. In the regressive person it appears either as the persistence of efforts to get satisfaction out of living in day dreams and novels, or as the attempt to dominate its surroundings by weakness and dependence on others.

In the emotion attached to this instinct I have found an always serviceable quickener of autosuggestion images. At the same time it has proven at first a stumbling block for many pupils. When I have told them to construct in the mind a picture of themselves physically and mentally all that they wished to be, and then to think of that picture as being admired by others, they have accepted the first part of the instructions willingly enough, but rejected the second part as culturally unworthy. There is here an evidence of acute and destructive conflict. The effort of the herd is to hold the individual down to its level, to repress in the child all of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

its endeavors to stand out from the group as in any way superior. Hence each one of us has had to go through the long conflict of two powerful instinctive strivings; the first to have the comfort that comes from herd approval, and the second to give adequate play to his individual desire for distinguishing achievement or superiority of appearance or attributes. The result of the conflict is to make many of my pupils, who have become completely dominated by the herd spirit and have wholly accepted the herd attitude, look with both shame and rejection—even in some instances with ridicule—upon any ego maximation striving.

Nothing could be more unfortunate. In the frank acceptance of our ego maximation instinct, the release of all these wishes from repression, we get hold of a weapon of tremendous power. Actually the feeling of shame with respect to this instinct is in itself ridiculous. Not an ambitious boy has ever lived who has not from time to time met with both sneers and jeers from some of his companions. Nearly every scientist, philosopher, or inventor, goes through the experience of skepticism and contempt from many of his fellows if he announces anything which seems radically progressive and likely to overturn anything that has been established by the herd. Yet humanity gains immeasurably through the ego maximating persistence of the ambitious. One has but to grasp the point that improvement in appearance, ability and attainment in himself is essentially

Digitized by Google Original from UNIVERSITY OF MICHIGAN

true to the whole process of evolution. In every autosuggestion image therefore, as will appear in the section devoted to studies in fantasy, there should be a full release of the emotion of ego maximation. As will be seen it is a pervasive emotion which, by the concentration on the right image, can be brought into play in every instance of directed autosuggestion.

In summary then, autosuggestion is based upon the instinct of imitativeness and the tendency of the body to react to brain images both positively and negatively. Image formation—the faculty of imagination—must be directed. The imagination must be trained so that images are readily formed and there must be a sufficient understanding of the physical reactions to brain images so that we may design the image intelligently. The primary image must always be that of one's self physically and mentally what one wishes to be, within the bounds of possible development. In every instance of the regular practice of autosuggestion there must be a full release of the emotion of ego maximation. We must not only construct an image of ourselves as we wish to be, but we must also train ourselves to visualize this image as perceived, esteemed, loved, and as being admired, by others. Three laws occur in this directed use of imagination which should be set down and examined in some detail before going on to the technique of an active autosuggestion treatment.

The first of these has been, by Baudouin, rather

Digitized by Google Original from UNIVERSITY OF MICHIGAN

accredited to Coué's experiments, but it was a well recognized observation of general psychology long before the work of any modern autosuggestionist. It has been stated in recent literature as that "an idea always tends toward realization." For descriptive purposes it would be far better to say that "the tendency of the body is to produce reactions appropriate to any image arising in the brain—consciously or unconsciously." For elaborate examples of this the reader is referred back to the preceding paragraphs giving illustrations of how images which are not inhibited produce all sorts of physical reactions, internally and externally.

The second law is well stated by Baudouin, who attributes this also to Coué, in his work on suggestion and autosuggestion, and is called the law of reversed effect or reversed effort. Some of the illustrations given in Baudouin's work do not seem to me to be valid for proving the law, but the validity of the law itself is, I am convinced, beyond question. The point made is that whenever the will is allowed, through directed attention, to participate with imagination in an autosuggestive effort, there is either no response at all or else the response is in a direction contrary to the suggestion. The reasons for nullification, or reversal of effect, may be seen in the previous chapter on the two elements of the brain and nerve system. Images arise principally or wholly from conscious or unconscious wish feelings of the instinctive, emotional, internal brain. This part of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the brain, with its sympathetic nerve system, governs the vital organism of the body. Allotting energy to attention and will, which are activities of the external brain, merely subtracts energy from the processes of the internal brain and sympathetic system. Hence if will and concentrated attention are allowed to act simultaneously with an autosuggestion image, there will be a splitting of energy. Further if the autosuggestion is being used to correct a state of illness, the use of will and concentrated attention only increases our awareness of the unsatisfactory condition and thereby adds to the images, already present in the brain, of the unsatisfactory condition which exists. We find very good examples in the following: 1. The effort to overcome a habit, such as smoking or drinking, by will. It is true of a majority of people that the harder they try the more a habit becomes an obsession. Instead of imagination constantly being used to bring up an image of themselves experiencing all the benefits and values of freedom from the habit, with the ego maximating emotion of other people esteeming and admiring them for the result, the violent effort of concentrated will and attention only emphasizes the image of the habit itself and the power it has over them. It is as when in attempting to push against a great weight one becomes increasingly aware of the load and the difficulty, accordingly as one is required to expend more and more power in pushing. 2. The fact that efforts to go to sleep serve only to put sleep further

Digitized by Google Original from UNIVERSITY OF MICHIGAN

away. Sleep is a condition in which the blood supply of the external brain must be greatly lessened. The blood definitely flows away from it as sleep approaches. Will and attention, as activities of the external brain, only serve to retain the blood supply at high activity instead of letting it flow away. Imaginative play-images, activated by pleasant emotions, are, as involving the internal brain, inductive to sleep. Letting will and attention come into the matter reverses the effect by specifically reversing the proper allocation of blood supply for the condition of sleep. 3. A child walking on a rail quite carelessly and confidently when, either by a slip or by someone suggesting that it may fall, there is a disturbance of balance. Will and concentrated attention are at once invoked in the effort to re-establish balance. That tends to split off a large part of the energy that has been unconsciously allotted to the idea of free and easy equilibrium, and the result almost invariably is that the child cannot recover its balance. Energy is split between the images, and the effect of the first is reversed.

The third law is one which I announced in a previous work, *Our Unconscious Mind and How to Use It,* and I there named it "the law of dominant affect." From previous descriptions we may regard the brain as a wish field divided into two parts. I have before mentioned that the stream of associations almost never stops except during sleep, and in the sense of associated wish feelings we need not even make the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

exception of sleep, because even then both the internal and external brain give plenty of evidences of activity. The dream is an evidence of associations, hence of wish feelings in part moving through the external brain, while its emotional flow shows internal brain activity. The motions of the body to change position, to snuggle under the clothes for greater warmth, or the act of waking in response to certain sounds or to the autosuggested idea of waking at a certain hour, all show the flow of wish feelings and their ability to translate themselves into physical action. The unceasing activities of the vital organs prove the incessant movement of nerve impulses in response to changing feeling tones of the tissues, so that the continual play of unconscious feelings of the internal brain and sympathetic system is obviously constant during the night quite as well as during the day. The point is that we can conceive of very few intervals during life when wish feelings, conscious or unconscious, are not active in the brain.

Now if we remind ourselves that both wish feelings and responses represent the attraction and expenditure of energy, we are in possession of the key principle of the law of dominant affect. There is available within any brain at any given time only a certain amount of energy. This energy tends by the very nature of the machine to be attracted to the strongest emotional wish feeling which may be present. As for example if a man is trying to concentrate on his work and receives news of an emo-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tionally disturbing nature, the concentration becomes difficult or impossible. Again if he is relaxed to an emotion of pleasure and is suddenly aware of great danger, it will be impossible for the pleasure emotion to continue because fear, being related to the strongest instinct, becomes at once dominant. In view of these facts it should be clear not only that autosuggestion images should, as has been pointed out, be strengthened by a strong instinctive emotion, but that to achieve the greatest result we should let this emotion become as nearly as possible the single wish feeling at that moment present in the mind. The law of dominant affect may therefore be stated in these terms:

"An autosuggestion, to become dominant, must be attached to an emotion of the instinct group having such energy capacity as to supervene any other likely to be then active in the brain." Such an emotion has been described in the discussion of ego maximation, and with the material now in hand we may turn to the actual technique of an autosuggestive treatment.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

CHAPTER VI

DECUBITUS AND THE TECHNIQUE

THUS far we have been considering psychological matters and their capacity to translate themselves into physiological terms. We have now to consider a physiological exercise which has been found of great assistance in preparing the way before the mental processes are set in motion for an autosuggestive treatment. This exercise I have named "The Decubitus," because that word appears in medical literature of the past to express a relaxed and recumbent tone of the muscles, as when the body is lying down in repose, and the exercise has been developed out of possibilities which occurred to me one day while bowling in Switzerland. Its principle and the state of mind and body which it produces have always been available, but, so far as I can discover in the literature, they have never been made use of in autosuggestion, although a widely known London physician makes use of the same term to describe a manipulative process by which he prepares some parts of a patient's body before giving a treatment. This manipulative method is not described

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

in any of his writings that I have read, so that I cannot say how nearly its use may tend to produce the bodily state which will presently be described.

It should be quite obvious that when autosuggestion is to be used there is something more to be desired than merely sitting or lying down and repeating a formula, if we wish to use the imaginative and emotional forces of the internal brain so as to produce special effects over the sympathetic system and thus reach the internal elements of the body. We must know that all emotional states have their fullest sway when the directed thought processes of the external brain are abandoned in favor of the emotions. The reasons for this have been given in preceding chapters and it is a fact common to the ordinary experience of everybody. Every instance of falling into a reverie gives us a hint as to that state of mind and body in which imagination and emotion have freest play. Hypnosis shows us simultaneously a deep relaxation of the body, an almost complete surrender of the direction of thought processes, and the most prompt responses of the internal organism to any suggestion image. Sleep shows us the first two of these factors, and experiments, particularly with children, have shown that the body during ordinary sleep may be highly responsive to suggestion. If now we take three significant points from this evidence and put them together—remembering that in sleep the blood supply of the external brain is lessened to a marked degree—we may see

Digitized by Google Original from UNIVERSITY OF MICHIGAN

exactly what we need to aim at as a state of mind and body in preparation for autosuggestion.

The external brain itself must be relaxed; there must actually be a lowering of the circulatory tension in that element of the brain. This accompanies a lowered activity of thought processes and a deep relaxation of the muscles which are under voluntary control. Since all three of these conditions are dependent upon voluntary attention, the conclusion is reasonable that successful autosuggestion requires some special control and management of attention. Like the use of will and concentration, this has stood in the way of all radical advance, and the failure to find some way of automatically and inevitably lowering the tension has been the chief fault in every system hitherto advanced. Whole chapters of works have been devoted to assuring the reader that they must surrender voluntary will and attention, but at the same time they have been told that they must keep the attention fixed on the result which they wished to achieve. In leaving this to a state of mind, Baudouin, endeavoring to describe the indescribable, has attempted to split attention into two forms, and his translators have called the second phase "contention." The average pupil, in my experience, attempting to follow this idea has only found himself with more sharply focused attention from the effort to follow directions. The mind has its limitations. It cannot at once be active and inactive. The external brain cannot be both stimulated and relaxed

Digitized by Google Original from UNIVERSITY OF MICHIGAN

at the same time. Baudouin's principle was sound enough in the sense that the imagination must be directed, but the use of attention—even such a conceptional phase of it as "contention"—does not touch the real secret of such direction. The mental preparation should be done in advance of the treatment, the image which will evoke the appropriate emotion being rehearsed beforehand until it will appear spontaneously as the treatment begins. In my own teaching I found always that the greatest difficulty came in attempting to describe Baudouin's "intermediate state" between attention and imagination. It had been observed that relaxation of the body conduced to a relaxed state of mind, and until the discovery of the decubitus we had no choice but to instruct a pupil to lie down, think of his muscles all relaxing and repeat to himself that they were relaxing more and more, moment by moment. Some people succeeded in hitting on the right state of mind; others did not, and no amount of explanation seemed to be of any great help. For some months in Switzerland, two years ago, I had had this matter in mind but had not been able to hit upon a solution of the problem. It was only when returning last year from observations at the Nancy clinic that the problem again came back to me as one which must and could be solved. I consider it an example of the efficiency of unconscious thinking that the solution should finally have come at a moment when I was quite absorbed in something else. While bowling I

Digitized by Google Original from UNIVERSITY OF MICHIGAN

had been standing with a heavy ball held between thumb and second finger of my right hand, when my attention was called to something outside the alley. Without any conscious thought of what I was doing, but undoubtedly moved by a wish feeling coming from the fatigued muscles of the right arm and hand, I took a step backward, and without actually letting go of the ball allowed it to rest on the bumper of the return track, which happened to be exactly the right height to let my arm hang straight down without continuing to support any of the weight of the ball. I must have stood in that position with my attention completely absorbed outside the alley for a period of about two minutes. At the end of that time, again without conscious thought and before turning around, I lifted the ball from its support and my attention instantly was attracted to the fact that the thumb and finger nearly slipped out of the holes. It occurred to me almost simultaneously that the muscular tone of the right arm had been below that of the rest of my body. I then several times repeated the motions of letting the ball come to rest and remain that way for a period of a minute. In every instance when I continued to look at the arm and ball the muscular tone of the arm remained, as it were, attentive. That is, when resuming the grip and load the response was practically instantaneous. On the other hand when I looked away and allowed my attention really to be absorbed for a minute or two in something else, the muscular response on resuming

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the load was perceptibly slower. My deductions were several, the most important being these three: 1. The will (attentive intention) could not relax voluntary muscles as much as they relaxed of their own accord when attention was withdrawn. 2. The tendency of muscles which had been under load was, when released from the load, to relax to a tone below their normal attentive state. 3. A muscle relaxed by withdrawing attention tended to remain below its normal attentive tone until attention was again specifically allotted to it. The consistent relation between the tone of voluntary muscles, and an attentive state of mind, should indicate that the influence of each can react on the other freely in either direction. From the foregoing I reasoned that if a method were devised of putting most of the voluntary muscles progressively under load and then gradually letting them come to rest while at the same time attention was positively withdrawn from them, there would be three results. The muscles would relax below their normal attentive tone; they would tend to remain in that condition; and their condition would react upon the external brain by lowering the tension both of its circulation and of the flow of nervous energy. There would thus be produced automatically the most perfect state for autosuggestion with the greatest release of energy for an emotionalized image.

In a recumbent position the voluntary muscles which can readily be put under load are those of the two legs, the two arms, and the two eyes. Inci-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

dentally it must not be forgotten that the voluntary muscles of the eyes are almost incessantly used during waking hours, and not only are they the most important of the voluntary muscles, consuming a great quantity of energy during the course of the day, but also inhibition of the activity of the eyes is almost a sine qua non of suggestion. From the foregoing deductions I tried various experimental exercises and out of these developed the complete exercise, now taught to all my pupils, to which I have given the name "Decubitus." Its results have been remarkable. More than ninety per cent of the pupils readily learn the knack of it and find not only that it produces the state needed for autosuggestion, but also that both body and mind, when tired, are rested and restored by it to a degree that seems amazing. For my own part I can say that fifteen minutes of rest in a deep decubitus, after six o'clock in the late afternoon, is sufficient to make me fresh and keen for the evening regardless of how strenuous my day has been. The exercise is done in the following way:

A recumbent position is taken on couch, bed, or floor, with the head resting on a low pillow, arms and legs straight—the legs never crossed—the palms of the hands faced downward and resting beside the thighs. Lying this way, with the eyes closed, one should let the period of a minute or two pass during which the mind is directed upon the idea of what is to be undertaken, and by steadily direct-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

ing the attention upon an autosuggestive image the matters which previously have been occupying the mind are gradually replaced with the purpose of the treatment. The eyes should be closed until the exercise is completed, as the shutting out of external images of sight assists in getting one's attention inward. Thought is now directed to the muscles of the right leg, beginning at the ankle, and the leg is raised from four inches to eight inches without allowing the knee to bend. It is held in this position while one may count approximately ten seconds, the attention remaining fixed upon the ankle. Then very, very slowly, the leg should begin to be moved downward again—so slowly that it will be at least ten or fifteen seconds in reaching its original point of support. While this downward motion is being made the attention is concentrated in moving slowly along the muscles of the leg, thinking of them and trying to see them in the mind as under load, the imagination travelling upward along them to the hip. If one finds any difficulty in this moving of the attention upward along the muscles, the eyes should be opened and assist in the process by beginning at the ankle and progressively moving up along the leg to the hip, while the leg is moving slowly downward toward its point of support. Thus two things are happening simultaneously and should be so timed as to be completed at the same instant; the first is that the leg through a period of several

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

had been standing with a heavy ball held between thumb and second finger of my right hand, when my attention was called to something outside the alley. Without any conscious thought of what I was doing, but undoubtedly moved by a wish feeling coming from the fatigued muscles of the right arm and hand, I took a step backward, and without actually letting go of the ball allowed it to rest on the bumper of the return track, which happened to be exactly the right height to let my arm hang straight down without continuing to support any of the weight of the ball. I must have stood in that position with my attention completely absorbed outside the alley for a period of about two minutes. At the end of that time, again without conscious thought and before turning around, I lifted the ball from its support and my attention instantly was attracted to the fact that the thumb and finger nearly slipped out of the holes. It occurred to me almost simultaneously that the muscular tone of the right arm had been below that of the rest of my body. I then several times repeated the motions of letting the ball come to rest and remain that way for a period of a minute. In every instance when I continued to look at the arm and ball the muscular tone of the arm remained, as it were, attentive. That is, when resuming the grip and load the response was practically instantaneous. On the other hand when I looked away and allowed my attention really to be absorbed for a minute or two in something else, the muscular response on resuming

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the load was perceptibly slower. My deductions were several, the most important being these three: 1. The will (attentive intention) could not relax voluntary muscles as much as they relaxed of their own accord when attention was withdrawn. 2. The tendency of muscles which had been under load was, when released from the load, to relax to a tone below their normal attentive state. 3. A muscle relaxed by withdrawing attention tended to remain below its normal attentive tone until attention was again specifically allotted to it. The consistent relation between the tone of voluntary muscles, and an attentive state of mind, should indicate that the influence of each can react on the other freely in either direction. From the foregoing I reasoned that if a method were devised of putting most of the voluntary muscles progressively under load and then gradually letting them come to rest while at the same time attention was positively withdrawn from them, there would be three results. The muscles would relax below their normal attentive tone; they would tend to remain in that condition; and their condition would react upon the external brain by lowering the tension both of its circulation and of the flow of nervous energy. There would thus be produced automatically the most perfect state for autosuggestion with the greatest release of energy for an emotionalized image.

In a recumbent position the voluntary muscles which can readily be put under load are those of the two legs, the two arms, and the two eyes. Inci-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

seconds, while held straight out and rapidly becoming fatigued, is being voluntarily moved downward to a level; the second is that the attention having been concentrated at the lower extremity, is moving upward steadily along these muscles until it reaches their roots at the hip at the very instant they are ready to relax.

No thought whatever is given to relaxation or to anything but the direction of the muscles and the attention. As the leg comes finally down to its level support, and the attention reaches the hip, the leg should be slightly pressed downward and then mentally released. To make this release thorough I always instruct pupils to let go with that whole side of the body and let their breath escape with a little sigh. Without the slightest pause the attention is instantly switched to concentration upon the left ankle, that leg now being raised and the entire process repeated until the limb in turn has been released, with the attention at the hip joint. The attention is now instantly switched to the right wrist, and that arm in turn is raised to be put through the complete process, following the muscles slowly, very slowly, from wrist to shoulder, while the arm is descending. From the right shoulder, with the sigh of release, attention is turned immediately upon the left wrist, and the procedure carried out on that side. When doing the exercise with the arms, the hands should be palm downward and held definitely straight out, so that all of the muscles of arm and

Digitized by Google Original from UNIVERSITY OF MICHIGAN

hand to the finger tips are in approximately a straight line. This is important and it must not be overlooked.

As the left arm is pressed down and released, with attention finishing at the shoulder, the eyes, now open, are at once to be fixed lightly upon some spot on wall or ceiling at an angle which is comfortable and without strain, attention instantly moving from the left shoulder to that spot and concentrating there. The nature of the thing upon which the eyes rest is of no importance whatever, except that if there be some definite form or shape so that the eyes may play over the lines, it is rather valuable. When I speak of the eyes and the attention as being "fixed" upon this point I do not mean that there should be a stare or a mental effort. I mean that the eyes are to be kept lightly but definitely attentive to a spot approximating one foot in diameter, and if there are lines which they can occupy themselves in tracing, so much the better, as it makes the concentration very easy.[1] Answering here a question which my pupils ask, let me say that the purpose of this holding the eyes to one spot has nothing whatever to do with hypnotism. It is a management of the eye muscles on the same principle, and for exactly the same purpose, as the treatment of the muscles of the legs and arms. We are merely putting the muscles

[1] In practise it has been found valuable, particularly in the dark, to trace with the eyes some imaginary design—squares, circles, triangles, figure eights, anything so that the eye muscles are given occupation.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

under load, with attention attached, and then at a given instant releasing them from the load and simultaneously detaching attention from them. The eyes after being kept lightly fixed, with the attention also fixed, upon the spot selected, for a period of perhaps half a minute, are then allowed to close, and the attention is instantly directed to the formation of an imaginative picture or idea of one's self mentally and physically as one wishes and hopes to be. If the exercise has been done correctly the body is in a state of deep rest and will remain so until attention is again directed to it. Some practice may be needed before a pupil learns the knack of progressively relaxing each limb and moving the attention concentratedly along each new path, but the thing is easily learned if instructions are accurately followed.

The mental process of forming the autosuggestion image must now completely occupy the attention. It is only fair to give warning that at first it will not do this. The attention will wander constantly from the idea and has to be recalled and redirected. It is only by training and practice that one acquires the ability to let attention completely merge with an imaginative picture, or idea, immediately after closing the eyes. However, so long as the attention does not wander back to eyes, arms, or legs, the entire body will remain in a state of external immobility and deep rest, such that one is almost unaware of it. If the reader wishes to experience a sense of extraordinary repose, let him do the decubitus exer-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

cise a few times until he has acquired the art of withdrawing the attention voluntarily from the muscles after being under load. Let him then lie down in a quiet room and do the exercise, and at the moment of closing his eyes let him surrender his entire attention to re-living, imaginatively, a particularly happy event of early life. As the pictures and ideas of the event become more and more vivid let him surrender deeply to their emotions of pleasure. After ten or fifteen minutes he may with a slight snap of the mind and muscles recall himself completely to attention, or he may merely draw attention again to the state his body is in, without moving any of the muscles. In either case he cannot help observing a feeling of extraordinary refreshment, calmness and rest. It is particularly interesting, after eight or ten minutes of a decubitus, to bring the mind back from imagination to external attention without immediately moving any part of the body, and observe the truly remarkable immobility and sense almost of detachment. It is as if the process of decubitus had short-circuited the voluntary nerve and muscle system to such an extent that a considerable part of their normal energy had been subtracted from them. Indeed this subtraction of energy from the external muscles and external brain is probably exactly what occurs. Certainly it is my own experience, and that of my pupils, that when a little practice has made one proficient in the decubitus exercise there is an extraordinary increase in the vividness of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

imagination and the intensity with which autosuggestion images are visualized.

There are certain details which I will touch on here, since experience has shown that it is sometimes important to know about them at the very outset because of the circumstances under which some pupils are obliged to do their autosuggestion treatment.

For example there is the question of whether a decubitus exercise can be done satisfactorily in bed, in spite of the interference with bed clothes in lifting arms and legs. It certainly can, for I myself do it every night after retiring. The covers should be kicked down a little so that the legs can be raised three or four inches. This is enough to establish the load on the muscles, and because of the additional weight of the covers I make the process a little shorter, letting each leg come to rest again after about six or seven seconds. The same holds true for the arms. The room being in darkness I hold my eyes lightly fixed upon an imaginative spot on wall or ceiling, and in my mind sketch there some simple design like a square, a circle, or a diamond, letting my eyes, in imagination, trace and retrace the lines over and over again for about half a minute before they close. Practice makes the exercise just as effective under these conditions as when lying on a couch without covers. Again some pupils either because of having heavy legs, or because the abdominal muscles have not been properly exercised and are too soft to do their part in sustaining the weight, may

Digitized by Google Original from UNIVERSITY OF MICHIGAN

find that maintaining either leg, held straight out without support, is too much of a strain. In this case the leg exercises must at first be done only for two or three seconds, under no circumstances forcing them to the point of any marked strain. The abdominal muscles will gradually recover their tone and this in itself alone is a definite gain. Another question is whether it makes any difference if there are changes of position after the exercise has been completed, as for example when an itching of the face arouses a strong impulse to rub it. Emphatically it does make a difference and any limb that has to be moved should be decubited over again, with the eye exercise immediately following it, before one proceeds with the autosuggestion image. Another question is whether the exercise and the succeeding autosuggestion can be done when there is someone else present or when a room is not quiet. The answer to this is that much depends upon the other person and upon the nature of the noises. I find that under most conditions one can, with practice, completely detach oneself from the surroundings, but if the other person is nearby and is restless, the influence cannot help being more or less disturbing; just as, if the noises in a room are compulsive to attention, it is difficult to escape them. In this connection I would emphasize the fact that if one wishes to acquire expertness in autosuggestion it is a critical mistake to treat disturbances by any direct effort to rule them out. Such procedure uses the faculty of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

inhibition which itself is a great consumer of energy. The proper method is, by practice, to train the imagination so that at the stimulus of any autosuggestive idea, or intention, the whole wish energy swings to that focus and is thus automatically withdrawn from the surroundings.

The decubitus being completed, the eyes finally closed, and attention merged with imagination, we have the attention now wholly within, and are concerned solely as a next step with the autosuggestion image that is to be formed. Some people assert that they cannot possibly visualize any image of themselves or any imaginative image which they can perceive in the sense of sight. For that reason I have specified that the autosuggestive image may either be a visualized concept of self, or an idea of self. In either case it is to present oneself within one's own mind as reaching a physical and mental goal—seeing oneself or thinking of oneself as what one wishes to be, in body and mind, within the bounds of actual possibility. There is no point in trying to obtain the unobtainable. A short man cannot suggest himself into being tall, after his skeletal growth has become fixed. Similarly a mind which is not visual cannot normally be expected to develop that peculiar co-ordination between sight images and arm motility which are required to become a great painter. The image to be developed in the mind must be within reasonable expectation of attainment. Discussion of specific images for specific purposes will

Digitized by Google Original from UNIVERSITY OF MICHIGAN

be extended in the following chapter. For the moment we must confine ourselves to the progressive steps in the technique.

With the autosuggestive image or idea developed in the mind the next step is to think of it as being definitely perceived and recognized by others. This is to add the factor of ego maximation so extensively discussed before. As remarked in the preceding chapter, there are many minds which balk at this point and show quite complex resistances. If the difficulty is merely one of slow and untrained imagination without any conscious resistance to the idea, practice will soon make it easy to imagine other people noticing, liking and admiring the change that is being secured in the autosuggestive image. If on the other hand the resistance consists of a general and specific attitude of mind which says in effect, "I do not wish to dwell on the idea of attracting the attention of others to get their admiration," the pupil may be sure that the resistance here is a cultural one which has grown out of other people's training and is an example of instinct repression which has no valid basis when analyzed. Any man may assure himself and everybody else that he never allows his conduct to be guided by a wish for the admiration of others; any woman may firmly assert the same attitude. But the fact is that human conduct is inevitably guided in part by this principle even though we may be entirely unaware of it. We actually need, indeed positively require, for a sense

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of complete self-esteem, the esteem, approval, admiration and love of people around us. Being a powerful instinct this wish feeling, if fully released and intelligently directed in autosuggestion, becomes not only a tremendous reinforcement of our autosuggestive processes, but in such use is lifted to most valuable cultural service. When I make for myself, after the decubitus, an autosuggestion image of myself in the presence of a class, getting my message across to them with the easy flow of a mind completely surrendered to its subject, and then add to the image a picture of the pupils unconsciously responding with wrapt attention and utter absorption; when I see, in my mind, fascinated interest and eagerness in their faces and attitude; there is not the slightest doubt that in adding the imaginative perception of my effect on them I have greatly stimulated my instinctive wish to produce this effect. Furthermore the ego maximation wish is not one to be ashamed of, but one to be glad of, since it makes me a better teacher and thus of greater service to those I am trying to teach. Again if a woman is neurotically ill she cannot but be aware, if she stops to think, that she must be anything but an object of admiration to others about her. She may unconsciously have compensated to herself for any feelings of disappointment, so caused in her, by getting great satisfaction out of the evidences of pity that she arouses. Many a neurotic invalid has unconsciously developed the invalidism because of an unsatisfied wish to occupy

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the center of the stage and compel more attention. Now if the woman referred to as an example will recognize that the very ego maximation wish which has appeared as a factor in promoting her illness, can by constructive use be made a factor of cure, she certainly is on the way toward achieving a great cultural gain. In every autosuggestive image of herself as healthy, self-reliant, and assured, let her add a picture of other people realizing and admiring her remarkable progress toward recovery and showing her esteem instead of pity. The more difficult she at first finds it to create this picture in her mind, the more probable she may regard it that she has in the past unconsciously preferred pity to esteem—perhaps having quite early in life found it easier to get the former than the latter.

The decubitus, the progressive mental and physical image of self, and the picture of this image being admired and esteemed by others, then constitute the first three steps. The imaginative process should be proceeded with until it excludes all other ideas in the mind. Nearly everyone will find that this requires practice and that at first other ideas tend to appear constantly. There must be no effort of will to shut them out, but a quiet persistence in steadily returning to and bringing up the suggestion images or ideas. The next step is the last in the process, and requires some explanation since it does make use of something resembling formulas, and my previous remarks on the relative feebleness of mere formulistic auto-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

suggestion might have seemed to indicate that I regard formulas as useless.

They are by no means useless, but their proper part in autosuggestion can be apprehended only when one brings them into play as additional stimuli to impulses already in motion and highly energized within the brain. It is a well-known psychological principle that multiplication of stimuli not only intensifies a wish feeling but also intensifies the effective responses to it. Perception of a house afire will arouse excitement, but the yells of others in the street will increase the excitement. The sight of a loved person is a pleasurable stimulation, but contact (touch stimulus) and speech (hearing stimulus) increase the pleasurable excitement and intensify the outbound responses.

It is on this basis that I make use of something resembling formulas in the technique here described. As soon as the image with the ego maximating emotion is well focused in the mind I begin to express in words my approach toward its realization. The words are rendered in a whisper, and, if they are associated with an image which I am frequently suggesting to myself, I find it useful to write them in a sort of formula beforehand and commit them to memory. There is then no tendency to subtract energy from the suggestion image by working the ideational part of the brain in composing appropriate sentences. The process should be simply a conversion of the ideas expressed in the image into a sense

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of moving steadily toward it day by day, and hour by hour, as a goal. I find Coué's idea valuable in this connection and usually begin with some such words as "day by day, hour by hour, my whole being moves toward this goal now perceived and deeply wished for in my mind. In every respect I allow this goal more and more to possess my imagination and to stir the unconscious nerve impulses which are progressively developing me to its realization." From this point I make the words more specific, always expressing the process of attaining to my image as actually under way and moving steadily toward fullest realization. I never let the words "I will" enter into what I am thinking or saying, nor do I allow my mind in any way whatever to bring up the idea of effort or determination. This is of critical importance. The entire process is imaginative and all of the whispered utterances are aimed to serve just two purposes. The first is to define and strengthen the suggestion image by putting it into organized idea. The second is to add to imagination the reinforcement of motor pattern in speech, and the stimulus of hearing the word spoken. I am frequently asked if thinking the words instead of whispering them will not serve just as well. In my opinion it will not, because the two factors just mentioned will then be missing. I do not mean by this to imply that there is no value in thinking the words. I do mean to say that in my experience both speech and hearing add something to their force, and I

Digitized by Google Original from UNIVERSITY OF MICHIGAN

hold that the constructive value of directed autosuggestion is so incalculably great that we should give ourselves the benefit of every known psychological principle in employing it. Specific examples of rendering autosuggestive images in words will be given in the following chapter.

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

CHAPTER VII

STUDIES IN MENTAL IMAGES

THE tendency of an idea to become realized, which was spoken of in the previous chapter as one of the basic laws of suggestion, may perhaps be made clearer as a concept, if we state it differently, and say that there is a constant tendency of the body to reflect what is going on in the mind. The most common and frequent example of this is seen in the gestures which accompany speech, but the internal tissues of the body have been shown by careful study to respond with equal unconscious readiness to changing feeling tones of the mental apparatus, many examples having been given in the preceding sections dealing with imagination and the suggestibility of the machine. It is this inherent tendency, which begins its specific development at an early age, that gives us the basis of our whole technique. If we could not be sure that internal tissues do give evidence of characteristic nerve impulses when the brain is stimulated, we should be helpless alike to understand the processes of suggestion or to develop means of directing this power.

The ability to use the fantasy-forming faculty of the brain intelligently is a matter which calls for

Digitized by Google Original from UNIVERSITY OF MICHIGAN

much thought, training and practice, and the outlines of specific studies presented in this chapter must be regarded only as examples defining and illustrating the methods which it is necessary to follow. To give exact studies of appropriate brain images for all possible conditions to be treated by suggestion, would require an entire book devoted to that end alone, but the principles to be followed in any instance are relatively simple and for the development of a sense of independence and self reliance it is best that everyone should learn to design the images and interpret them in words of his own choosing. An image to be most effective must appeal to the individual; that is to say it must be one which tends spontaneously to attract ego maximating emotion. I have designed, and shall present later in this section, an autosuggestive image which not only I myself, but a great many of my pupils, have found of great service in curing disturbances of the breathing tract, but the ego maximating factor, as will be pointed out, has to vary according to the use which is being made of the voice. The lecturer needs to think of himself as using his voice before an audience, but this idea will not meet the need of the man or woman who does not do any public speaking. Nevertheless, the basal image is correct, and experience has shown that the ego maximating factor can be so appropriately varied that there is no difficulty in getting results. The first point to be remembered then is that the image to be used for any given purpose may be

Digitized by Google Original from UNIVERSITY OF MICHIGAN

standardized as to form, but its details must be allowed to vary according to the ego maximating wish of the individual.

Starting with the general image of oneself as in every respect physically and mentally what anyone may reasonably hope to become, we have next to think of the specific images which may be required to correct conditions now present that must be changed. This in every instance requires a certain amount of analysis and the pupil will find that his power to influence his own body increases as he trains himself in the ability to perceive end-results as the basis of his autosuggestive images. Never during the period of an autosuggestion treatment, but well in advance of it, there must be an analysis of the unsatisfactory condition present, with a view to perceiving whether it is merely a disturbance of nervous functioning or an actually diseased condition of organic tissues. Faulty memory, for example, need not, and in the vast majority of cases should not, be attributed to a diseased condition of brain tissue; while on the other hand a cold or sore throat does represent a tissue condition of congestion, with the rapid multiplication of noxious bacilli. Hæmorrhoids represent a gross change of tissue condition, while neuritis expresses disturbed nerve function. The image to correct the former—and to my personal knowledge hæmorrhoids have been cured by autosuggestion—must be of an entirely different character from the one that will tend to influence the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

neuritis. Frequently for the correct use of brain images there is needed some diagnostic understanding, and I cannot too strongly urge that wherever a condition is present which is beyond the pupil's understanding, just as in all conditions of organic disease of any sort whatever, the family doctor should be consulted and his assistance made full use of. The greatest human value of autosuggestion does not lie in the field of clinical medicine but in the field of self-development physically and mentally, and of increasing one's powers of resistance to illness and depression.

Analysis may proceed still further. Not infrequently a pupil, after designing what seems a perfectly appropriate image for correcting some unsatisfactory condition, will discover that in the actual state of the autosuggestive treatment the image cannot readily be formed, even though trial is made over and over again. Analytical psychology has shown us valid explanations for these states and we may readily profit by them. An imaginative image of oneself which is attractive to reason but proves unable to hold the attention, or to attract ego maximating emotion during an autosuggestion treatment, is assuredly meeting with unconscious resistance. In every such case there should be conscious analysis and inquiry as to the possible reasons for such resistance. We find sometimes after such study that the image is opposing some powerful instinct, or by the method of free association previously described

Digitized by Google Original from UNIVERSITY OF MICHIGAN

we discover that it has unconscious relation to memories of the past which are unpleasant or are related to long buried conflicts. When we succeed in discovering the material which causes the resistance we generally discover that the resistance disappears and we are able to make use of the image without any further trouble.

We have now the simple elements which when combined give us the directing principle for designing mental images to fit specific situations. The image must present an end-result which is attractive to the individual. The end-result must approximate the opposite of the present condition, but must be attached to the condition in such a way that a logical process of change may bring it about. If the image decided upon resists being formed in the imagination, the resistance must be analyzed to see if there have been unconscious reasons for it. During the autosuggestion treatment the mind must be fully occupied with the image of completed correction, no attention whatever being allotted to the condition which is being corrected.

The following example, which has in part been referred to before, fully illustrates the process of designing an autosuggestion image and will serve to make clear the first of the steps to be followed. Let us suppose that the condition which it is desired to correct is what is commonly spoken of as a cold, and that it has made itself felt in the form of congested nasal passages, a mildly inflamed throat, with hoarse-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

ness, and the beginnings of soreness in the upper bronchial tube. If we analyze the condition we must realize that it is characterized by several things. Taking the entire breathing tract as far as the upper part of the chest there is swelling with congestion, there is discoloration, as we may discover by looking at the throat in a mirror and noting the deep reddish caste of the tissues, there is the internally constricted feeling which goes with the congestion, and there is a hoarse, altered sound of the voice. The opposite of this condition we may say at once, simply enough, is that of ordinary health; but this has not given us any image, because in conditions of health we are almost never consciously aware of the feeling tones which are characteristic of that state. They are so much a matter of course that they are not observed, hence most of us have no organized image of a healthy breathing tract. To obtain such an image we need to awaken definite concepts of the opposites of those tissue states now present in the cold. The opposite of swelling and congestion will be open passages quietly relaxed. The opposite of the discoloration will be the soft pink of the healthy throat. The opposite of soreness and constriction will be again the smoothly relaxed feeling of the upper bronchial tube in health, which feeling may be called up by memories of deep breaths of cool air in the woods. The opposite of hoarseness will be a voice which flows smoothly, agreeably, and without effort.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

We can now construct an image of the breathing tract which will be the opposite of the cold, but when we attempt to fulfill the second phase of our technique, and attach to it a strong ego maximating emotion, we discover that thought is needed, since there is no special satisfaction arising from the ideas of other people perceiving that we are not suffering from a cold. I once gave this problem to a group of seventeen beginning pupils and only one found the solution; it was partly from that experience that I learned how important it is that the auto-suggestionist should understand something of the psychology of instinct. The most important use of the voice may be to communicate ideas, but it has yet another use to which we give far too little attention. Next to personal appearance the voice is probably the most important tool in producing effects on the people who constitute our immediate environment. An agreeable voice, intelligently used, is a tremendous asset, and the very fact that its effects are produced on others for the most part without their being consciously aware of them is of great value. My friends may be so kindly and so courteous as to assure me that it makes no difference to them how hoarsely I speak, but even a rudimentary knowledge of the effects of sound upon the brain and nervous system must convince me that this is not true. Their friendliness may make them refuse to register discomfort, but unconsciously they are being unfavorably affected. Any unpleasant stimulus, particularly

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of such sensitive areas as the hearing apparatus, tends to communicate disturbance to the rest of the brain, and equally a pleasant stimulus tends to communicate satisfactory feeling tones.

Realization of the power of the voice to affect the environment therefore gives us the key to the ego maximating factor needed to vitalize our image for getting rid of a cold. All of us who have any personal pride are possessed of a strong and instinctive wish to affect our environment favorably, partly because of the material advantages which may come from it, but far more because of the powerful instinct of ego maximation. Hence we must in autosuggestive treatment of the cold not only bring up in the mind an image of the breathing tract as open, relaxed, and healthy in color, but also we must intensify the image by a keen perception of its end-result, i.e., a vision of ourselves speaking to others with a voice that is smooth, agreeable, well modulated, and producing in them feelings of pleasure and satisfaction. We must, in the mind, perceive the voice as attracting, gratifying, pleasing, and tending to make people turn toward us rather than away from us. We must imaginatively regard ourselves talking, with the voice produced in exactly these terms. We must think of others as hearing it, and either visualize or think of their unconscious response to it; if possible, see this in their faces and attitudes. There is nothing far fetched in this image or concept. It is based on a fully observed and accepted psychologi-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

cal principle, and is just as practical and important as giving attention to personal appearance for the purpose of favorably affecting others.

Having designed the image and thought it out beforehand, we now do the decubitus exercise, letting attention merge with imagination, and form the image of the breathing tract in health with the voice perfectly produced and others hearing it and reacting favorably toward it. After a few moments we render the image into words something like this, "Hour by hour, even moment by moment, in response to the deep wish of my mind, all the tissues of my breathing tract are progressing toward the state that I have perceived. The entire tract, including nasal, post-nasal, larynx, vocal cords and tubes, hour by hour is in process of becoming smoothly relaxed to the soft healthy pink of perfect condition, so that my voice will be clear, firm, agreeable and attractive." Exactly what words are used is of no importance whatever so long as they express the image formed in the mind and clearly bring out the ego maximating factor of the voice and its effect on others. It might be well to note, however, that in the words which I have used there appears no mention of the condition now present in the form of a cold. The unsatisfactory condition absolutely must not appear in the image, or in the words expressing the image; otherwise attention will be split and the autosuggestion will yield little or nothing. It should also be noted that the words do not state the corrected condition

Digitized by Google Original from UNIVERSITY OF MICHIGAN

as a present fact. Experience has shown that autosuggestion is usually only defeated by stating a thing as true which the mind is unescapably aware is not true. If we have a cold there is no point in frequently denying it, since only psychological confusion can result. The thing to do is to visualize the end-result of correction, add the ego maximating factor, and then both regard and state the process as under way—as moving toward the goal. This avoids the folly of lying to oneself or denying facts, it states a perfectly tenable propostion, and sets forces of imagination at work without impediment or hindrance toward realization of the perceived and emotionalized image.

The only resistance or difficulty likely to occur in connection with the foregoing process will arise either from a conviction that one's voice is habitually disturbing to others, or from opposition to the whole idea of using the ego maximating instinct intentionally. In the first case it may be pointed out that one would do well to take measures looking toward correction of a voice which is habitually disagreeable, and in the second case we may fairly say that any one who would rather suffer from a cold, and annoy others with his hoarseness, than make use of an instinctive energy to correct it, should not give any time to the study of directed autosuggestion.

The best training that I have discovered for developing that state of mind previously referred to as "attention merged with imagination" is found in a

Digitized by Google Original from UNIVERSITY OF MICHIGAN

process which I call general reflective suggestion. At the moment of closing the eyes, when finally completing the decubitus exercise, there should be the thought that attention has been completely withdrawn from the world and is now collected within. In general reflective suggestion the pupil now directs his imagination within the body, allowing it to move from one organ to another, endeavoring to visualize the organs, and thinking of them as working together in a beautifully co-ordinated and happily co-operative life process. Since all the movement of attention, in the decubitus exercise, has been from extremities upward, it seems best to continue the same line of direction for the imagination. We know that every gland and every organ plays a continuing and unceasing part in maintaining health and vigor, so that the directed imagination may begin at the sex glands and move slowly upward, dwelling for a few moments upon the extraordinarily complex and remarkable process by which the intestines convert food into latent energy for absorption into the blood stream, thinking of the fine co-ordination and co-operation of liver, adrenals and pancreas; thinking of the stomach as eagerly receiving the food, mixing it and preparing it for the other organs to act upon; thinking of the lungs as incessantly oxygenating the blood as it is pumped to them for that purpose; and the heart as calmly and tirelessly receiving and sending the blood on its way through the amazing series of inter-communicating channels. The thought may

Digitized by Google Original from UNIVERSITY OF MICHIGAN

then dwell upon the thyroid supplying its vitally energizing secretion to the whole system; the throat and nasal passages as relaxed, free, and open; and finally upon the pituitary gland resting under the very center of the brain itself and activating that superbly organized director of the body in its course through life. For this process of reflective suggestion I have found it of great service to have pupils familiarize themselves with such rudimentary elements of anatomy as the location of various organs and their appearance in health. Any manual of physiology serves this purpose, and it seems to me fundamental that anyone who wishes to develop body and mind to more efficient and harmonious action should have a reasonably accurate understanding of what the main parts of the human machine are like, how they are put together, and how they work. It has been a great surprise to me that some doctors have objected to this and asserted that the less people knew about their bodies the better. This view, that ignorance of physiology, alike with ignorance of biology, is a good thing for the average human being, I have found so difficult to understand that I have given up trying. Always in general reflective suggestion as the imagination plays over the various organs it should think of them with interest, satisfaction, and assurance that in every respect they are functioning better and better as the suggestion practice is continued from day to day and week to week. Besides training the imagination and attention so that they

Digitized by Google Original from UNIVERSITY OF MICHIGAN

more and more readily tend to remain within, instead of wandering without, during an autosuggestion treatment, I have found also that the practice here described is attended with real results which are noticeable in the form of better general health.

Whenever there is sufficient time I recommend always that two or three minutes be given to general reflective suggestion immediately after the decubitus, to be followed by the primary image of oneself physically and mentally fit and keen. If time is lacking, the general reflective suggestion may be omitted and the self-image visualized or thought of at once after the decubitus. This may then be merged directly into a specific image, if one is needed for the special correction of a condition of disease or disturbance. One warning should be noted here in connection with specific images, and that is that if they are too many and too varied, in any given treatment, the results will be unsatisfactory. My pupils are usually asked to set down on paper the various things which they would like to correct in themselves, and not infrequently I am handed a list of some ten or a dozen points of physical and mental improvement which are desired. To embody all these in a single autosuggestion treatment requires such a variety of images and splitting of attention that the energy finally available for each corrective image can be very little. It is imperative that the selection be confined to two or three at a time and that the pupil cultivate the patience to be satisfied with seeing a gradual

Digitized by Google Original from UNIVERSITY OF MICHIGAN

development in himself of his corrective scheme. In leaving this point let me emphasize again that the combination of too many specifically corrective images at any one time is a fatal blunder and tends to defeat the whole purpose of the treatment.

Criticism has often, during the last two years, been directed at my method of developing the fantasy-forming faculty of the mind, on the ground that it might tend to develop tendencies toward day dreaming and thus make the mind "impractical." The actual results show that those pupils who previously wasted their imaginative energy in day dreaming are now getting the benefit of it with improved health and much more devotion of their minds to practical ends than they were able to compass before. Experience shows that the very fact of devoting one's imagination to self-development serves to bring up the more powerful and dominant unconscious suggestion that the faculty shall be used only for constructive purposes. Instead of continuing to waste mental energy, or to heighten susceptibility to noxious or wasteful suggestion, it has exactly the opposite effect. There is increased imaginative facility and there is a growing susceptibility to suggestion, but both factors show so strong a progressive tendency that among several hundred pupils I have not had a single example of regressive development.

Throughout the whole teaching I make it a practice to emphasize the fact that all constructive autosuggestion is more powerfully forwarded by the de-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

velopment of a clearly perceived and highly energized wish goal. Great numbers of people are getting nowhere with their lives because they are aiming all over the lot or else not aiming at anything at all. Their imaginative energy is either wasted or else is actually destructive through having attached itself chiefly to their sense of dissatisfaction and to the circumstances which they regard as the causes thereof. To such people the idea of devoting a half hour every day for a month to constructing some effective goal for themselves, that shall be both attractive and possible, is a revolutionary thought which at first they merely regard with blank helplessness. Yet this idea is fundamental to the practice of directed autosuggestion, just as it is fundamental to any progressive, strongly lived life. The energy of a human being is wish energy. If in any given instance it shows us a picture of wandering ineffectiveness, it must be obvious that the wishes are scattered, aimless, and for the most part unfulfilled. The first corrective step must therefore be to analyze and change this condition. When through analysis we perceive that there are certain important wishes which cannot be fulfilled in the forms we have desired, it is necessary either to abandon these wishes or to apply our brains to thinking out new ways by which they may be gratified. We may discover to our infinite dissatisfaction that we have always peacefully allowed circumstances to control us instead of developing more and more aggressive energy to con-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

trol circumstances. We may also discover that we have always been rather easily discouraged. We may further find that whenever an important wish was temporarily defeated we have accepted the defeat as permanent and thereafter allowed a great waste of imagination in brooding over the matter. Again we may find that at no point in our lives have we ever thoughtfully outlined a goal for ourselves which would depend upon our personal efforts. This latter I have found particularly true of women who were brought up carelessly to think of marriage as their only ultimate end and aim, so that if marriage has not come off, or has resulted in failure, there seems to be nothing else left for them. In this connection I would point out that marriage as a goal is passive, unless coincidentally with the idea of marriage a woman has constructively developed her personality in such fashion as to be a powerful directing force in the life of the man she marries. Furthermore I would suggest that as marriage may not happen, and as it is always something of a lottery, it does not provide an inclusive end-aim for anyone.

Behind autosuggestion practice there should be a goal which requires aggressive endeavor, and which embodies such elements of possible satisfaction that the wish energy may be led to dwell upon it without effort. This goal should be both physical and mental, and should be within actual reach by making use of the present educational equipment or such further equipment as may reasonably be acquired. It may

Digitized by Google Original from UNIVERSITY OF MICHIGAN

comprehend only the picture of a fully rounded personality, ably and aggressively living life exactly as it is found from day to day, but even though it embodies no specialized ambition its essential elements should be clearly thought of, definitely perceived, and aggressively aimed at. The growth of a highly energized wish goal in the mind, regardless of how many elements it embodies, collects to itself wish forces of incalculable power. The developed capacity to dream a dream aggressively has produced at least half of the outstanding events of history. Whether this force shall be used constructively rests with the individual. We may not affect world history but each of us has it within himself in part to make his own history, and a clearly perceived goal, however insignificant it may seem by contrast with the ambitions of a Napoleon, is the first vital step toward collecting the energy of imagination to constructive service.

In the discussion of specific images throughout this chapter we must not lose sight of the importance of the general image of physical and mental well-being, with its textual rendering, either as given in the preceding chapter or in some simpler form such as "day by day in every respect I am getting better and better and approaching nearer and nearer to this perfected picture of myself." This image with its attendant words should become, as it were, a text of life, and is invaluable in serving exactly that purpose. Its persistent use assists greatly in developing an affirma-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tive and assured habit of mind and it soon becomes so clearly established that the image can be called up at any moment of the day to counteract any feeling of depression or discouragement. This leads us to the importance of conscious backing and persistence as factors in developing our autosuggestive power. Like the use of formulas when unsupported by a directed image, I place little value in the mere repetition of affirmations. In one of my clinical classes a pupil, who for two years had been suffering from severe neurosis, had during that time accumulated a most amazing collection of "affirmations"—at fifty cents per affirmation—from various self-styled "applied psychologists." At every instance of uncertainty, calling properly for the use of her own mind in judgment and decision, she would have recourse to her file of affirmations and endeavor to meet the situation by saying one or more of them over to herself rapidly in the vain hope that her neurotic indecision would disappear. To a trained psychologist the text of many of these affirmations is a mixture of childish drivel and ludicrous comedy, but the neurotically ill pupil was clinging to them with the pathetic faith of a savage making sacrifices to his idols. Unintelligent use of a method, however, does not prove the method to be valueless, any more than nostrums and cure-alls prove medicines to be valueless. Formulas and affirmations have their place in autosuggestion but that place needs to be clearly understood. They should be used to define and strengthen

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the brain images during a suggestion treatment, and not otherwise, with the sole exception of some simple words decided upon by the pupil himself to be used from time to time during the day as a special sort of reminder.

Backing up one's autosuggestion treatments with conscious thought and assurance during the day is certainly important, but it is equally important that this should be the voluntary and decisive action of the pupil's own mind. No mind can develop its faculties of decision and aggressiveness, its capacity for a determined, forward-looking attitude with respect to itself, except by doing its own autosuggesting. I find it important to insist upon all pupils learning to compose their own formulas and their own ideas of conscious autosuggestion to back up what they do in their treatments. The chief point is, however, that they must not only develop their autosuggestive thought but also must make persistent use of it. It does little good to use strongly affirmative autosuggestion before going to sleep at night and then at the first instance of discouragement in the morning let one's mind slump again to a helpless and negative attitude. The assurances given onself in the treatment at night, of moving toward the goal, must be repeated the next morning as one's mental intention for the day, and this affirmative thought must be brought forward as often as may be necessary until it has become an established mental habit. To this I would add that it is good practice to say to others

Digitized by Google Original from UNIVERSITY OF MICHIGAN

what is in effect being said to oneself, namely that the whole mental attitude is changing and becoming more and more determinedly progressive. There is nothing like going on record with other people for a reinforcement of one's own decisions and purposes. This is sure to elicit from others many expressions which will be negatively suggestive, since many of the people we meet are habitually given to incredulity, ridicule, and negative suggestion, but we do well to meet this in the open and fearlessly rather than by timidity and secretiveness as to what we are doing. And finally to get the largest results we must persist with our practice regularly and unfailingly.

The elaboration of corrective images and formulas in this section will seem to produce a contradiction in terms since I have before stated that autosuggestion is of greater value for the well than for the sick, but I trust that a moment's consideration will show this contradiction to be apparent rather than real. For one sick person whose recovery can be aided by autosuggestion there are a thousand people in relatively good health whose achievements and personal happiness can be made greater by the daily practice of the technique outlined in this book. These well people may find little need for using the specifically corrective images, but the principles laid down serve to clarify the whole method and moreover there are few of us in such perfect health that we do not from time to time need to use corrective images. In any event I have included in the examples, which

Digitized by Google Original from UNIVERSITY OF MICHIGAN

are to follow, many images and formulas which though corrective in their nature will be of service to almost anyone, regardless of his state of health, and always the principles and steps in the technique hold good for every instance of autosuggestion practice.

EXAMPLES OF BRAIN IMAGES AND THEIR RENDITION INTO WORDS

(NOTE: It is not intended to suggest that the brain images and formulas given here should in any way be regarded as prescribed or standardized. They are merely intended to be helpful examples of the principles employed, and should be varied by anyone using them in such a way as to make them to his own liking. The image which attracts the wish energy of one person may not do the same for another, and above all it is important to train oneself in constructing one's own images so that autosuggestion for any purpose becomes natural and easy. The examples given, however, are the result of actual experiments used many times by many people with such results as to assure that they have value. Many others might be given from the long series of experimental treatments, but it is hoped that the principles will be made sufficiently clear by the considerable number here set down.)

1. *Sleep.*—Most of the instances of disturbed sleep, where there is no interfering pain or organic disease, seem to turn upon a mismanagement of the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

mind which occurs because of a failure to understand the simple physiology and psychology of sleep. Physiologically sleep is a change of circulation in the brain during which the blood partially leaves the external portion. The external part of the brain operates the voluntary nerve and muscle system, hence the condition of sound sleep requires the partial surrender of the entire external elements of brain and body. Now the vital characteristic of the voluntary system is attention. Disturbances of sleep therefore call for management of the attention, which must be withdrawn from the organized thinking processes of the external brain. The quickest and easiest way to achieve this result is to merge attention with imagination. There is no question but that the circulatory tension of the external brain can be lowered by the right state of induced imagination; in fact a method can be explicitly defined. In the first place there must be absolutely no thought about sleep, no direction of attention toward it. So long as one is worried or concerned about sleeping, attention is automatically being focused within and upon the external brain, thus making it difficult or impossible for the blood to flow away from it. The best counter for this is absolutely to ignore the idea of sleep and to train oneself to regard night and bed as synonymous with mental relaxation and play. Worry and thoughts of the day are not to be banished by fighting them, but by replacing them. One should go to bed simply with the idea of turn-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

ing from work to a sort of nightly vacation. The thought to be maintained while preparing for bed should be something like this, "my external or thinking brain has finished its work for the day and I am going to give it its time off. I shall have a quiet autosuggestion treatment and then hours of deep and restoring physical relaxation while my imaginative inner brain is occupied with memories and images which it enjoys." As often as obsessive worry or thought comes up in the mind it must at once and persistently be replaced with an imaginative picture of past, present, or future, that is pleasant, or amusing, or both. Sleep is not produced by a formula but by subtracting activity from the external aspect of brain and body. Do the decubitus over and over if necessary, until the new habit is acquired of a resting body and a playing mind. It is useless to say we cannot, or to ask what we are to do about the things we worry over. If we intend to let our brains wrangle over these things, let us not go to bed —indeed I would say that one should never go to bed until ready to stop thinking. When bed is made always a place for rest and pleasant imagining, nature will finally take the amount of sleep needed, unless there be pain or illness. Incidentally the hours of sleep actually needed, vary both with the individual and with actual days in the life of the individual. General observation has suggested that eight hours of sleep are required by the average man and woman, but there are some people who need con-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

siderably less, just as there are others who always sleep longer than that if undisturbed. An interesting experience of my own in this connection will be referred to in another paragraph. The point is that many people whose natural sleeping period is from six to six and one half hours are possessed with the idea that there must be something terribly wrong with them because they wake up an hour or so earlier, or fail to go to sleep until an hour later, than others. It cannot be too strongly emphasized that sleep has a rhythmic tendency which varies with the individual, and it is a great mistake to criticise oneself incessantly for not being sleepy at exactly the same time, or for exactly the same period, that family custom has prescribed.

2. *Tension.*—Whether the tension is physical or mental, or both, we find in the decubitus itself the most effective answer to this condition, since if the exercise has been properly done it produces at the end exactly the brain image and the feeling tone required for correction. The method therefore is to do the decubitus slowly until one has reached a deep state of physical and mental relaxation, and then by reflective suggestion, before discussed, to prolong the sensations until they become a dominant image. This may be rendered into words something as follows: "Day by day as I become more and more accustomed to the experience of this sense of rest, and quiet nerves and muscles, the experience, the sense of what it is like, grows in my consciousness;

Digitized by Google Original from UNIVERSITY OF MICHIGAN

my whole being, body and mind, nerves and muscles, tends steadily toward making this condition of quiet and poise a steady, continuing habit." Persistence is required, for the habit of tension may have been long maintained.

3. *Increasing Vigor and Resistance to Illness.*—The mental picture should be the general image of oneself physically and mentally what one hopes to be, with the ego maximation factor of other people perceiving, liking and admiring the improvement. Word picture: "Day by day, in every respect, mentally and physically, I grow better and better. My whole body and mind come into closer and closer harmony. My stomach and food canal digest and assimilate more and more readily, my breathing tract becomes daily a more and more healthy color, resisting all forms of infection, my bowels more and more act with the natural relaxation of a healthy child, and all my glands—sex glands, adrenals, thyroid, pituitary—secrete more and more perfectly, invigorating body and mind, giving me the steadily rising tide of health and power that I have visualized as my goal."

4. *Quick Fatiguability.*—The autosuggestion image calls for a picture of a vigorous body enjoying what it does. There must be delight in the realization that others will then see one as a more powerful, attractive person. Word picture: "Day by day all the glands of my body secrete better and better, in more and more perfect balance, giving to

Digitized by Google Original from UNIVERSITY OF MICHIGAN

all my muscles increasing energy, delight in motion; to my skin a new glow of eager growing health; to my mind a growing joy in efficiency and sheer power to accomplish."

5. *Overcoming Negative Suggestion.*—The mental picture should be a composite calling up of various situations which ordinarily have been met by a discouraged, negative reaction, and imaginatively meeting each one of these with a smiling, aggressive spirit, picturing an actual stimulation from the encountered difficulty. The ego maximating factor will be to think of others as realizing and approving one's courage and aggressiveness. Word picture: "In the past I have allowed my mind to drift in destructive and discouraging channels. I have been a negative suggester. But that is abandoned. I am accepting the new picture of myself as a mind which becomes captain of itself. My word is forward—forward always. Day by day, and hour by hour, as this idea becomes mine, my whole personality accepts it more and more firmly; I replace more and more promptly every negative idea with a positive one, always forward-looking, determined, unhesitating, unafraid, and undaunted. This is the goal of my mind, and day by day I progress steadily toward it."

6. *Colds.*—See complete outline of the procedure as given before in this section.

7. *Relief of Pain or Local Disturbance*—(such as mild neuralgia, headache, temporary indigestion,

Digitized by Google Original from UNIVERSITY OF MICHIGAN

bladder or bowel pressure at an inconvenient time, etc.)—The mental image relates to the actual part involved, and merely visualizes the opposite of the condition now present. When the pain or disturbance is sharp there is no point in using the decubitus, as the attention cannot readily be subtracted from the point of discomfort. A different and very aggressive distraction is required, and for this purpose I have never found anything more effective than Coué's formula. If convenient, one should lie down, but the method can be effectively used, after a little practice, even when walking, riding, or in a noisy group. It depends largely upon acquiring the habit of quick concentration whenever it is used, and consists simply in repetition at the utmost possible speed of some such words as, "It's passing away," or "It's going—going—going—" continued often for seven or eight minutes. When, because of the presence of others, the words cannot be whispered or spoken, relief often follows some very rapid mental repetition. Concentration on the words and the speed of repetition—which must be so great that the words run into each other in a flow so rapid as to be a mere babble—takes the energy of attention from the pain or disturbance, and there is also a slight automatic appeal to the imagination. Remarkable relief often results even under the most difficult conditions. Perhaps a caution should be given here with respect to using this method when pain occurs whose origin is not understood. Pain is sometimes a warning

Digitized by Google Original from UNIVERSITY OF MICHIGAN

symptom of grave danger, as for example at the beginning of appendicitis, and instead of attempting to suppress it we should heed its warning and get to the doctor.

8. *Constipation.*—The causes of this difficulty are so many and varied that in a majority of cases I would warn readers that there should be a thorough diagnostic understanding of the situation before auto-suggestion is relied upon for correction. If the diet is wrong, the cure of constipation should begin at the table. If the trouble is psychic, as the analytical school has frequently shown to be the case, the sufferer should have recourse to a competent analyst. When viceroptosis is present (a downward displacement of the pelvic organs usually occurring from lowered muscle tone) it may be necessary to have glandular treatment, or even in some instances surgical assistance. But so many cases of constipation have been helped by the following procedure that I give it for the guidance of those who wish to use it. Among the earliest images of the brain are those connected with the evacuation of the bowels. In most infants, and all lower animals, the process is attended with feelings of gratification and comfort, but unfortunately in the training of children this emotion is soon conditioned, and often replaced, by feelings of disgust and revulsion, which latter feelings are imitatively acquired from the behavior of parents and others who have to attend to the child. These feelings of disgust and revulsion often become so

Digitized by Google Original from UNIVERSITY OF MICHIGAN

strong that they actually tend to inhibit the bowel muscles and from this cause alone many adults have become habitually constipated. In such cases the first step is to realize that these feelings are neither reasonable nor logical. Evacuation of the bowels is a natural process which, when the function is normal, should bring a sense of gratification and comfort. Moreover its normal functioning contributes to every phase of the beauty and efficiency of the body and mind. Every negative feeling with respect to it therefore should be replaced with a positive feeling of pleasure and satisfaction in its even, regular and effective rhythm. A regular time should be established for the function, and at that time a mental picture should be produced of the bowel muscles reacting readily and easily, exactly as in a healthy child of two years. Just as in connection with sleep, there must be no use of concentration or active will, but complete relaxation to imagination. Word picture: "Day by day all my internal abdominal muscles approach nearer and nearer to the perfect tone and natural, spontaneous activity, of healthy childhood. Moment by moment as I give up all worry, anxiety, and effort, they become more and more responsive to the unconscious impulses of health. More and more as I relax my mind and body to unconscious instinctive impulses the nerves of my colon are recovering their normal activity." Getting results from autosuggestion is frequently forwarded by understanding how the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

rectal sphincter muscle works. It is like a huge elastic band at the mouth of a bag and as its habitual postural tone through life is tight and constricted, this muscle may gradually lose its elasticity so that, instead of relaxing freely when a movement is to take place, it remains much too constricted and thus not only impedes action but also communicates a sense of inactivity to the muscular walls of the colon above it. The mental image therefore should include an idea of this muscle freely and easily relaxing just as it did in childhood. The regular repetition, day after day, of such images as those described here can work with great power in replacing the habit of constipation with one of normal, easy function.

9. *Children in Sleep.*—It is already well known to many mothers that suggestion may be given to children while they are sleeping and that the results are frequently very marked. For those, however, who do not know how to use the method, it may be helpful to give a simple outline of it here. The approach toward actually giving suggestion should be very slow. At first I do not advise doing anything more than entering the child's room at night and letting it gradually get accustomed to one's presence and the sound of words spoken in a low voice near its bed so that its sleep is not disturbed and it has no sense of intrusion. It will then become possible to give suggestions without upsetting the child's rest. They should be given in a low voice with the fingers

Digitized by Google Original from UNIVERSITY OF MICHIGAN

lightly touching the child's hair, provided this can be done without waking it. The form of suggestion should be such as will be likely to stimulate in the mind of the child an image of itself actually having arrived at the goal of the suggestion. For example, if it is desired to assist the child in correcting moods of ill temper and moroseness, some such words as these might be used, "Day by day you are becoming more and more happy, cheerful and sweet tempered so that it shows more and more in your looks and in everything you do." Experience shows that the formula used for a child should be very simple, with no elaboration of image or thought, and that the best results are obtained by repeating the words over and over again slowly in a low monotonous tone. I have had two instances reported by mothers who succeeded in lowering their children's temperature and greatly facilitating their recovery after surgical operations, to the surprise and pleasure of the attending physicians. Care must be taken to guard against anything that savors of command or overemphasis in giving suggestion to children, as otherwise there may be disturbance of rest and also an opposite of the suggestive effect desired, the mind apparently resenting the sense of burden that is being aroused. With highly neurotic children I emphatically advise that suggestion should not be given without competent advice.

10. *Skin Diseases.*—As in all cases calling for accurate diagnosis one should first of all have the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

advice of the family doctor, and if the trouble is one which his technique will correct, it is folly not to have his treatment. There are many disturbances of the skin, however, which are of neurotic origin and which are not benefited by physical treatment. In such cases I have found autosuggestion not only helpful but often positively curative. Occasionally psychoanalytic treatment is needed because the skin disfunction is serving an important purpose and it is necessary to go to the root of the matter before one can be rid of the disturbance. Again some skin eruptions come from unbalanced functioning of the endocrine glands, and the recovery may be helped by actual glandular prescription. In both these latter types of cases, as well as some others which I have worked on, I have found most serviceable a mental image of oneself possessing a beautiful skin, with its color and texture clearly visualized and a strong ego maximation factor developed by thinking intensively of others as sensing, admiring, and even envying, this acquired attribute of beauty. Word picture: "Steadily day by day all my glands are coming into more and more perfect balance, giving to blood and nerves their perfected chemistry. Hour by hour as nerves and blood-stream approach their normal healthy state, my skin is becoming clearer, softer, more attractive to the touch and more beautiful to the eye. This process is going on unconsciously, but steadily, in the fulfillment of my clearly perceived desire."

Digitized by Google Original from UNIVERSITY OF MICHIGAN

11. *Mind and Memory.*—The brain images for better mental function must bring up pictures and ideas of the improved functions actually in evidence. If there is slow co-ordination between thought and speech, so that one habitually talks in a hesitating and impeded way, the image must be one of rapid, clear and easy speech, in the presence of others, with their reaction definitely visualized or thought of. If the trouble is poor memory, one may well use reflective suggestion, analyzing the things which are not remembered and making frequent pictures of the mind being able to turn to any of its stored impressions and call them up with constantly increasing ease. The image should comprehend the flow of impulses through the brain without effort and without concentration, since one of the sharpest impediments to memory may be perceived in the blocking which occurs when one makes a special and determined effort to recall some name which has slipped from consciousness. Word picture: "Every impression which has been adequately registered in my brain is stored in neurons and reacts to a wish feeling. More and more, day by day, as I learn to trust and rely on my unconscious wish energy, all the impeding and hindering inhibitions are gradually disappearing from my thought stream. From day to day the energy flows more and more freely, more and more readily, always moving toward a fulfillment of my achievement processes and thus winning for me the approval, admiration

Digitized by Google Original from UNIVERSITY OF MICHIGAN

and esteem of everyone with whom I come in contact."

12. *Dyspepsia.*—Experience shows that in a majority of cases we are dealing with impaired glandular function. Assuming that the stomach is not diseased and that food is sufficiently masticated to mix it properly with saliva, there is no logical reason why digestion should not proceed satisfactorily if the nerves of the digestive tract are functioning properly. When they are not functioning properly we are justified in considering the probability that they are not receiving the proper stimulation from the endocrines. Pituitary insufficiency, thyroid insufficiency, and adrenal excess, will all result in disturbances of digestion. All these glands are intimately related to emotional states and I usually find in all pupils complaining of indigestion that there is, or has been, some sort of emotional disturbance which has tended to establish what has been described as a negative arc or vicious circle. Whether one is or is not disposed to abandon the emotional state of mind, there is no point in permitting this to throw the digestive apparatus out of gear. The corrective image needs to appeal to all the pleasant emotions of appetite, picturing various sorts of food as attractive and the stomach as receiving them gladly and acting upon them eagerly. This image should be brought up with exactly the same surrender and acceptance that a child shows when responding to appetite. There is no use in saying,

Digitized by Google Original from UNIVERSITY OF MICHIGAN

"but I have no appetite!" Appetite will return if the proper emotional attitude is habitually stimulated until glands and nerves respond naturally. The image should not be confined to actual suggestion treatments, but should be called up whenever one is going to eat, and the pupil who does this regularly will usually find not only that digestion improves, but also that there is developed an invaluable faculty of appetite in telling which foods are needed from time to time. If, when one is sitting down in a restaurant, two or three minutes are given to visualizing different dishes on the menu, one may soon observe that both the salivary glands and the feeling tones of the stomach respond to different foods on different occasions. I firmly believe that nature originally provided this response as an accurate guide to the sorts of food needed by the system, and it has been my experience that practice restores the accuracy of the faculty as an invaluable aid to correct diet. Word picture: "More and more, as I relax to the instinctively accurate emotions of appetite, my nerves respond with perfectly balanced stimulus to my stomach and intestines, making my whole digestive tract tell me the foods I need and receive them with equal co-operative readiness to serve every organ and function of my body and mind."

13. *Asthma and Hay Fever.*—I have had definitely successful experience with both types of cases, and although this experience is limited I have not yet seen any failures in cases which have

Digitized by Google Original from UNIVERSITY OF MICHIGAN

remained in touch and under observation. But these types of functional disturbance seem to me to be neurotic in origin, and I have in every instance found that some preliminary psychoanalysis was needed before autosuggestion became satisfactorily effective. Never yet, however, has it been necessary to do a prolonged analysis, an average of about a month having been sufficient. To attempt to give here a technique for the analysis is of course out of the question, as an entire book would be required for that purpose alone, and moreover it is doubtful whether in most cases of such severe neurotic symptoms there can possibly be a successful self-analysis. The assistance of an adequately trained analyst is essential. In the autosuggestive process which follows the analysis I have found the most effective procedure to be one modeled upon that used in getting rid of a cold (see preceding description early in this chapter).

14. *Visceroptosis.*—As before defined, this is a condition of downward displacement of some vital organs located in the abdomen and may affect stomach, intestines, bladder and—in women—the uterus. When the displacement is very serious it is sometimes necessary to resort to surgical treatment, and in any event one needs the advice and assistance of a physician, but in several instances prolonged autosuggestion treatments have proved very helpful. The theory is now being advanced that since the tone of the muscles of these organs is in part maintained

Digitized by Google Original from UNIVERSITY OF MICHIGAN

and stimulated by secretions of the pituitary gland there may often be marked gain from direct pituitary treatment. My first use of autosuggestion in these cases was purely experimental and the method was as follows: Intervals were set aside during the day for absolute rest, lying flat on the back, each treatment starting with a slow and prolonged decubitus exercise. The proper location of the organs having been previously sketched and studied, this sketch was then visualized in the mind with prolonged reflective suggestion, thinking of the organs in their proper position, thinking of their muscle tone as becoming stimulated and healthy, and thinking of the pituitary as co-operating more and more actively and efficiently in maintaining the proper stimulation for the network of nerves supplying these muscles. At the same time the importance of a proper tone of the supporting muscles in the abdominal wall was given thought to, and a simple system of supplementary exercises which consisted of raising and lowering the legs, slowly, alternated with a raising and lowering of the upper part of the body, was instituted as a finish for each treatment, thus radically bringing up the tone of the external abdominal muscles. Word picture: "In harmony with my mental image, all these organs in my abdomen which, while I am lying down, are partly returned to their normal position, are more and more, day by day, recovering the normal vital tone which they had in childhood, while my pituitary, thyroid and adrenals are coming more per-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

fectly into action in stimulating and activating these muscles. As I exercise the external muscles they are more and more fully taking up again their work of giving proper outward support and restoring the proper position and carriage of my body internally and externally." One case, which involved a badly delapsed bladder, showed extraordinary improvement, and another which had finally resulted in chronic and apparently incurable constipation is today almost completely cured. I emphatically advise, however, that proper physiological treatment should precede and accompany the autosuggestion treatments.

15. *The Endocrine Glands.*—In my experience this has proved the most profitable form of autosuggestion practice, and I have now no hesitation in expressing my conviction that the endrocrines have a marked tendency to respond to suggestion, both positive and negative, and that the regular use of appropriate mental images not only can assist in a majority of the cases being treated by glandular feeding, but also becomes of incalculable value in helping to maintain even and balanced glandular action in those whose mobilizing chemistry is already fairly efficient. The glands interact so closely with emotional mental states that if habitual glandular autosuggestion did nothing more than bring up and reinforce an habitual and courageous state of mind, with negation of worry and fear, that result in itself would be of tremendous benefit to the sensitive and vitally important glands of internal secretion. The

Digitized by Google Original from UNIVERSITY OF MICHIGAN

pituitary as a chief activator of the brain and the sympathetic nerve system supplying vital organs; the thyroid as the energizer and speed controller of the whole machine; the adrenals as the priceless glands of emergency; and the sex glands as stimulators of the whole system; all respond to a multitude of feeling tones both consciously and unconsciously perceived. In every instance of suggestion practice for myself I make it an infallible rule to think of these glands as working more and more efficiently as I provide for them daily a more and more cheerful, assured, eager and achieving state of mind. With respect to pituitary and thyroid, I think of them as most cherished organs, sensitive to every emotional impression, which I am bound to support with a mental background that will inspire instead of depressing them. I think of the adrenals as ever ready to respond to every special need for emergency action either of mind or body, and remember always that worry and prolonged fear merely exhaust them needlessly; that they will deliver their most perfect service when unfailingly backed up by that state of mind that can best be described as moral courage. The interstitial activity of the sex glands I think of as stimulating brain and body and giving to both the glow of vitality and power. These images I render into words varying according to occasion, condition, and any state of mind which I feel needs correcting.

16. *Stage Fright.*—A method of dealing with this particularly trying matter is given at this point

Digitized by Google Original from UNIVERSITY OF MICHIGAN

because it illustrates how an understanding of glandular action may be made to serve a specific situation. It is my theory that stage fright often represents an excessive and unbalanced adrenal reaction. Imagination calls up the public appearance which is imminent and brings an unreasoning fear, which of course grows out of a consciously or unconsciously prefigured possibility of failure and humiliation. The adrenals normally are intended to react to fear in the manner previously described in the chapter devoted to the glands. An excessive adrenal reaction, resulting in over-stimulation, merely results in panic. The negative arc or vicious circle may be described in this way: perception of the emergency—fear—sharp adrenal response—rapid heart and heightened blood pressure, creating, by their sense of disturbance, a still greater fear—more adrenal action—more systemic disturbance—more fear—and so on. The method of handling it is as follows. A short time before the public appearance is to be made one should sit down, if possible alone, and deliberately, with closed eyes, call up in the mind an image of going on the stage or platform, perceiving the people, being pleased and stimulated by their welcome, doing a fine performance, becoming more and more absorbed in it and thus winning the absolute attention, admiration and liking of the people. Word picture: "Moment by moment, in perfect response to my coming need of them, my adrenals are giving to nerves, heart, arteries, and brain, the special stimula-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tion which prepares me perfectly for what I am to do. This process is already in motion, and at the moment of my appearance my entire system will be perfectly prepared and ready to discharge its energy as soon as I begin what I am to do." The brain image and the words bring the adrenals into action well in advance, so that there is an opportunity to adjust to the sense of systemic disturbance, and instead of being overcome by it one realizes and accepts it as a sure evidence of adequate preparation for the emergency. This method, taught to many pupils, has worked over and over again, and I have yet to encounter a failure when it is fully understood and properly used.[1]

17. *Physical Exercise.*—Very interesting results have been obtained both in special muscular development and in rapid improvement at various games by using the autosuggestive method. The images are always specifically related to the motions involved. For example, once a golf stroke or tennis stroke is understood in its entirety it can be made into a mental image which, when repeated over and over in the state of decubitus, gradually becomes a complete model in the brain, and if one thereafter when practicing will abandon conscious analysis of the stroke and simply think of the mental image that has been implanted, there will be steady improvement. In one

[1] This method of procedure, with changes of image to suit the situation, provides the model for using adrenal suggestion to meet all sorts of emergencies, the impending occurrence of which is known beforehand.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

series of experiments I taught myself in my room, without a racquet, the forehand drive in tennis so successfully that the model expressed itself quite unconsciously on the court, and I found that the stroke had been learned as effectively as if I had had many lessons from a professional. In another series of experiments, by assuming that a set of elastic cables was attached to the floor, and by going through the motions of pulling against them very slowly, and imagining the resistance, I found that all my muscles showed much better response than when merely using machines in the gymnasium. The mental images having to be automatically concentrated seemed to complement the muscular effect of the exercise. I now use no apparatus for exercise, but while going through the various motions slowly and with steady tension, simply imagine that I am operating my elastic cables, and keep in mind a sense of their constantly increasing resistance to each set of muscles in motion. The results are completely satisfactory.

18. *Increase of Productive Hours.*—These experiments were carried out on myself over a period of seven months to find out whether the stereotyped "eight hours of work, eight hours of recreation and eight hours of sleep" was a necessary formula for health. I began the seven months in excellent physical condition and weighing one hundred and sixty-five pounds. A sleeping schedule of five hours per night was decided upon, with no form of physical exercise except such as could be provided for by ordinary walk-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

ing, and occasionally a brief series of the exercises described above, before retiring. Actually somewhat less than five hours of sleep per night were taken during the entire period, and the average number of hours devoted to productive effort varied from fifteen to sixteen per day; always six, and sometimes seven days a week. Autosuggestion was used on retiring, on awaking, and usually for a few moments twice during the day, the images being those of general physical and mental efficiency, keen health, and joy in achievement, with the glands receiving a part of the suggestive thought always. During the entire seven months I was never aware of any sense of fatigue whatever, and found unfailing delight in everything that I was doing. There was not a day of illness of any sort, and at the end of the period I weighed one hundred and sixty-eight pounds, with pulse seventy-three, and blood pressure one hundred and eighteen (systolic). I do not conclude from this experience that any such schedule is desirable or even possible as a human average, but it did demonstrate to me that by highly developed autosuggestion technique there could be a marked increase in productive output without physical or mental detriment.

Many other images and formulas might be presented from my file records, but the foregoing will probably be sufficient to illustrate the manner in which images can be designed to suit various situations and needs, and in most cases an ego maximation factor

Digitized by Google Original from UNIVERSITY OF MICHIGAN

can be found by simple analysis of the end result which is aimed at. This cultural ego maximating factor was used constantly throughout the seven months experiment just recorded, and I am certain that it had an important part in keeping the wish energy strongly and persistently focused. In the following chapter certain phases of morale will be discussed with their relation to special or habitual states of mind.

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

CHAPTER VIII

MORALE AND HABITS OF MIND

ANYONE who aspires to the greatest success in the practice of autosuggestion must acquire a basis for comprehending mind as the directing force of the human machine, and must also perceive that a highly organized morale is essential to the direction of the mind itself. It is at this point that the use of what we commonly call "the will" becomes of the highest importance. Not infrequently pupils are somewhat puzzled by the fact that the technique seems to leave the will entirely out of the scheme of handling oneself. Their whole concept of cultural development has grown out of ideas that have been taught them of control and mastery, whereas sound teaching would substitute for these the idea of intelligent direction of the imagination, thus escaping the notion that human life is necessarily a matter of intense struggle and conflict between forces of bad and good. A much better basis of critique for one's actions may be established by substituting the word "wisdom" for the words "bad" and "good." Not the sense of control and repression, but the sense of direction and wise selection, is the correct concept

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

for autosuggestive development of the mind and character. The law of reversed effect has a direct bearing upon this matter, for if we envisage our negative qualities and think of our principal progressive effort as involved in a battle to control and repress, we have at once set two contrary and opposed suggestions going in the mind simultaneously. On the one hand is the suggestion of progress and improvement, and opposed to it the suggestion of struggle and difficulty, wnich only makes us more aware of the weight and power of those mental and physical habits which we wish to overcome. This entire difficulty may be best met by a resolve practically to ignore, from this day on, all of the negative factors which we have been aware of, and to focus the imagination steadily upon the progressive purposes which we have adopted. This brings us to a direction of the wish energy of the brain instead of allowing it to be used up in a never-ending battle between the suggestions attached to what we call good and bad.

The purpose of this chapter is to set down some of the thoughts in connection with mental habits which experience has given rise to in the last three years, and thus to add to our technique a clearly perceived and firmly established morale which in itself can become a dominant constructive autosuggestion. We need at the outset to go through something like an inventory which will bring before us a rather definite picture of where we stand today with

Digitized by Google Original from UNIVERSITY OF MICHIGAN

respect to development of mind and purpose. The instinct of ego maximation should be examined first to determine what forms it has taken in us and how it is expressing itself. It is certainly in evidence, for no human being above the grade of the idiot is wholly without it, and the farther up we go in the scale of intelligence the more strongly we may be sure that it is functioning; hence if it is not being expressed in any manner of achievement, we may be sure that it is an element in the formation of conflict and dissatisfaction. If there is no well-developed wish goal, it behooves us to inquire very unhesitatingly why this is so, for it is surely an evidence of a mind not yet directed. Again we shall do well to question ourselves very pointedly on the subject of what is being done with the intellect. There is no point in human beings developing a cultural portion of the brain unless out of this development may come situations which make up for those lost in the abandonment of the purely instinctive gratifications. Education of the external brain equips one for exploration in a field of interest and pleasure so vast, and so much more varied, than that which is possible for the unused cultural brain, that there can be no comparison between the two levels of life. At this point one may meet with the objection that if there has been no adequate education, it is too late in adult life to acquire it, but this objection is seldom valid, for the libraries are open to everyone and the riches of all the sciences as well as history, art,

Digitized by Google Original from UNIVERSITY OF MICHIGAN

literature and travel, are there available to the man or woman of sixty or seventy just as much as to the college student. There is needed only the will to go and delve into the material, and there is scarcely an intelligent person who cannot find an intellectual interest which will take a strong grip on the imagination and the wish energy if it is given a chance.

But quite as important as the pleasures available through the intellect are those which may be found in service to others. I do not here refer merely to the altruistic concept of serving others because it is a good thing to do, but rather to service as a means of self development and of getting one's interests thoroughly turned outward from oneself. An ingrowing personality is regressive, and in its tendency to draw more and more away from aggressive contact with environment it defeats the end and aim of evolution besides forfeiting its own chances for any large happiness. To develop and enlarge the intellectual functions of the brain, to attach oneself aggressively to environment, and to get the utmost out of this attachment by the give and take of mutual service, engendering mutual esteem and affection; these are the first steps in developing a sound auto-suggestive morale. To many the very first motions will seem a series of dilemmas, but we need only to remember that progress is inevitable whenever we walk, and that walking itself only requires the alternate putting of one foot in front of the other. The impulse for progress is fairly sure to arise in most of

Digitized by Google Original from UNIVERSITY OF MICHIGAN

us the moment we have realized and accepted the *a priori* that in certain important respects the present method of living has been a failure. We may be well satisfied with much that we have accomplished but until we feel fully content with the present state of our mental and physical functioning we should not neglect self-analysis as a reinforcement of our autosuggestion practice.

The first and most important function of the will, from the viewpoint of autosuggestion, is to direct the imagination. It is a cardinal principle of warfare that the best defense is a strong attack, and when we take our emotional power in hand and constructively direct it we have established a working union between external and internal brain, between cultural training and instinct. The perception of this possible liaison between the two levels of the mind is fundamental. I can think of no more vicious or destructive suggestion than the idea which is far too often taught to children that inside them is a sort of God and a sort of Devil, and that the function of will is to support the God element in a perpetual battle with the Devil. The actual truth is made clear by a realization of man's place in the universal life stream, from the study of biology, and its acceptance opens limitless possibilities of human development. We may find an exact working definition of "will" the moment we interpret it as the dominant wish—the wish that is being made evident by the conduct at any given moment. If now we realize from this

Digitized by Google Original from UNIVERSITY OF MICHIGAN

definition that will consists of both cultural and instinctive elements, we see at once that intelligent use of the will calls for frank analysis of all our wishes, and the choice of such paths of cultural endeavor as will provide sublimated achievement paths for a part of our instinctive emotions. For example, just as the ego maximation striving may be directed in such ways as to increase productiveness, so our sex energy may find a tremendously valuable outlet in creative thought or labor. In the same way, by clearing away the infantile jealousies which have become associated with our love emotions, we can release in ourselves so great a flow of affection and kindness that it attracts from others the very responses which can most fulfill our own needs. At no point in the direction of imagination is will of more importance and greater help than right here. For the most part we do very little about intelligent management of our emotional life, but leave it almost wholly to chance. Now the tendency of a human being is always to act and react according to its earliest and strongest images. The love images of a little child are not altruistic and generous, but basically selfish and possessive, hence jealous. The elements of jealousy therefore are strongly attached to all of the earliest images and experiences of the love emotion in our brains. When we realize that the selfish and possessive aspects of love are infantile, we are already on the way toward correcting them, because as adults we cannot long remain satisfied with infantile attachments to our

Digitized by Google Original from UNIVERSITY OF MICHIGAN

strongest emotional feelings. Repeated analysis will bring us more and more voluntarily to reject selfishness and possession, or ownership, as qualifications of our loves, and we should supplement this process by steadily directing imagination to the picture of affection as a thing which flows out from us, and in the very act of going out gives us the strongest satisfaction.

Perhaps the most conspicuous example of the opposite to this picture is found in the emotionalization of everyday life. The waste of energy here is incalculable. Every sharp exchange of words in the home, in travel, in the office, anyhere, presents two brains as meeting each other with destructive emotion instead of with a process of orderly thought. We see the thing happening constantly on all sides, and every time it occurs it is a displacement of emotion which literally means waste and nothing else. No possible good can be accomplished by it, and a certain amount of emotional energy which belongs somewhere else is here finding a vicarious and disturbing outlet. Many pupils have found it helpful to analyze this tendency in themselves and have observed that it steadily decreased as they evolved the two necessary methods of correction, the first of which is to understand why it happens, and the second to direct the imagination towards a constructive emotional goal. When we observe a girl, in an office, frequently getting into sharp disputes with her companions over routine matters, in the course of which

Digitized by Google Original from UNIVERSITY OF MICHIGAN

she invariably shows emotional excitement, we may be fairly sure that her life is not providing sufficient emotional outlet of satisfactory sort. The emotional barrenness of many lives, their paucity of gratifying affects, is probably the chief reason for this emotionalization of events which are better handled by simple thought processes. But I believe also that another partially thwarted instinct may be seen in action here besides that of love. I mean by this the instinct to dramatize, and it is apparent not only in the actions of people whom we see every day, but also in the conduct of all savage tribes. The tremendous gravity and ceremony with which a group of Gikuyus in British East Africa will gather in solemn conclave to discuss even the simplest matters of village life, is an example of this instinct for dramatization. The same instinct is apparent in the ceremonials of the North American Indians, the Maoris, or the acting and circumstance with which children frequently invest their play. The instincts to love and to dramatize can both be directed toward valuable expression, and the desirability of so directing them, rather than letting their energy appear as a frequently disturbing factor in the routine life of home and business, should be obvious. For many this must be a basic consideration in establishing constructive morale.

Every day of delay in organizing one's mental powers is a positive loss, as may be proved by an observation in biology which shows us a certain im-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

portant law of life, namely that there is no static position while life continues. There is either progress or regression, evolution or involution, breeding up or breeding down. The life of all things can be expressed in an upward curve to a certain point and from there on in a descending curve. The mind in particular must be used and enlarged or it loses in efficiency and tends to regress. In my opinion this has an important bearing, through the close relation between mental states and the endocrine glands, upon the question of ageing. We used to say that a man was as young as his arteries, but we now know that it is far nearer the truth to say that a man is as young as his glands of internal secretion. In turn I hold that it is partly true that these glands are as young as his habitual states of mind will allow them to be. This does not mean that his glands are inexhaustible and could be kept functioning in youthful fashion for an indefinitely prolonged period if he could give them a prescribed sort of mental support; but it is unquestionably true that the repression of certain emotions, and an habitually worried, morose, fretful or depressed state of mind, does lower the efficiency of thyroid and adrenals and probably of pituitary and sex glands. In a previous work[1] I have discussed this question at length and have so fully expressed my views regarding it that it would be out of place to go into the matter here

[1] *Our Unconscious Mind and How To Use It:* Pierce, F. E. P. Dutton & Co., New York.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

at any such length, but many experiments have been successful in arresting the outward evidences of ageing and in greatly improving both the mental and physical functions of men and women who were past middle age. These instances have shown that correct autosuggestion morale had a powerful effect both internally and externally, and in my opinion this effect could be physiologically shown as in part due to improved glandular action.

It is helpful further in deepening one's sense of relation to universal life to give some thought to one's responsibility both toward the past and the future. Entirely apart from religious teaching there is evident in all life something which biological authorities have referred to as a developmental intention. Life is aiming at something, and while we cannot individually more than guess at what it is aiming at, it is a rather inspiring thought that each of us, as an expression of life, is an evidence of that great intention. There are idiots and congenitally unfit who apparently represent failures, but that does not invalidate the successes in human development, or even the relatively simple process of improving the breed of cattle. One need only spend a few hours with Professor Osborn's *Origin and Evolution of Man* as a single presentation of man's progress, to realize that the movement of life is upward. If now we think of ourselves each as an attempt at expressing this developmental intention, we must if we have a little progressive spirit, see a most inspiring

Digitized by Google Original from UNIVERSITY OF MICHIGAN

vision of responsibility to make ourselves something culturally worth while. I like to think of the generations handing on, one to another, the baton of a relay, like the runners in a college team race. It brings the urge to do our part in carrying the baton of our generation with speed, courage and determination. Before us, countless generations have consciously struggled, striven, suffered, and unconsciously a part of all their striving was aimed at producing us. Shall we, because some of us are partial failures or because circumstances are difficult, lie down on the track and be dragged along by the others, or shall we take hold of life with such firmness as we have and add our energy to the striving sum? This brings in the question of maintaining a personal life, and many of us will do well to consider seriously how far we direct our lives as something for which we are personally responsible, and how far we leave achievement to the others around us and get a vicarious achievement gratification from counting ourselves in on what they do. Most of us must live co-operatively with others, and a wife in her home may, by inspiring and helping the man she marries, as well as by doing the same for her children, play quite as important a part in the generation's achievement as if she were fighting the business battle or producing great works of art. This is obvious, and yet I think it wise to call attention to it because many women in my classes, who are really examples of successful achievement, have expressed discontent

Digitized by Google Original from UNIVERSITY OF MICHIGAN

with themselves because they do not feel that they are utilizing all their power. Some unfulfilled earlier ambition may be at the root of such a feeling and in that case I do not hesitate to advise that it be cherished and looked forward to as a thing which may one day be taken up, and its pursuit enjoyed, even though during the long period of life it has had to lie in abeyance.

An instance of morale which seems to me to establish physiological effects of the utmost value, is the acquired ability to handle prolonged anxiety in such a way that the very method of meeting it becomes constructive for some of the glands of internal secretion, particularly the adrenals. We have sound reasons for believing that these glands give special emergency responses to fear in the manner which has been previously described and discussed under various headings. Now fear is not only the most destructive of all the emotions, but since it is the chief emotional component of worry it is largely active in the daily lives of nearly all of us at one time or another. Many of us have not comprehended worry as fear, and would stoutly maintain that even though worried by circumstances we are not afraid of them. It is a fact, however, that if we were not afraid we should not be worried. The fear may be unrecognized, indeed may be wholly unconscious, but it is positively present, and up to a certain point it serves a useful purpose, because its excitation of the adrenals serves to stimulate mind and body for the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

emergency conditions. What we need to do in every instance of worry is first to analyze its fear and discover how far the special anxiety is logical. Not infrequently such analysis will show us that the affect is exaggerated, and this discovery in itself becomes a valuable countersuggestion. Second, we need to realize what the fear is actually doing to the body. No one in his senses would voluntarily harbor a state of mind whose tendency was to exhaust and deplete a vital organ, yet this is precisely what is done when we allow a worried state of mind to master us. The worry becomes obsessive, we allow our minds to dwell on it incessantly, and by thus allowing the emotion of fear to be constantly in the mental foreground, we permit a steady and exhausting drain upon the adrenals which probably involves also a progressive strain on thyroid and pituitary. If on the other hand we take the situation in hand, reason it out, and agree with ourselves that there is no point in depleting the very organs upon which we must rely for adequately meeting the circumstances which have produced the worry, we shall have taken a step which not only helps to conserve energy but also tends steadily to improve the interaction of glands and mind. There is nothing surer than that nature puts a premium on cool courage. It develops an even and balanced glandular action which conduces to the health and efficiency of the glands as organs. Instead of exhausting them, we can approach something which is very like training them.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

This process calls for the most constructive concept and use of moral courage, since it must proceed wholly within the mind and usually in direct opposition to the way we are feeling about our difficult circumstances. The method begins with acceptance of the fact that worry in itself is wholly pointless when it goes beyond that stimulation of the mind which is needed at the perception of an emergency. Next there must be determined and constant replacement of worry and depression with the idea of proud and unflinching courage in the presence of danger of any sort. This mechanism of replacement of a destructive thought with a steadying and constructive one, may have to be repeated dozens of times in a single day, and many days of many weeks and months, before one acquires the requisite habit of mind, which tends automatically to meet worry as it should be met, with a determined replacement of ideas. As a constant encouragement, however, one may always remember that repetition does establish a habit, that the new mental habit does move toward stabilized morale, and that the cool, balanced handling of difficult circumstances tends steadily towards a more balanced and perfect functioning of vital glands in the body.

Closely associated with the foregoing is a method of getting rid of a sense of pressure either from multiplied interests or too many things which it seems must be done within a given time. Casting about for ways to get rid of this sense of pressure by some

Digitized by Google Original from UNIVERSITY OF MICHIGAN

autosuggestion that should be strongly effective I was greatly helped by pupils from the ranks of professional and business women. We finally hit upon an idea which has been used with great success; namely, to set down on a sheet of paper a simple example which would serve always to keep before us the thought of never being vitally concerned with that which was not up for decision or action at the moment. Assuming that I have five hundred units of work to do within the next one hundred working hours, it is apparent that there must be an average of five units of performance per hour, which allows twelve minutes per unit. It is easy now to make a test and see whether a unit can be completed without undue stress in the twelve minutes. If it cannot, there is one obvious thing for me to do, which is to face the fact that not all of the five hundred things can be done in the time available, and therefore I had best take half an hour at the outset to consider which of them I will eliminate, and thus rid myself of the sense of an impossible task. If on the other hand I find that it seems just possible to get all of the work done, and I have still an oppressive sense of magnitude of the task, I ought next to discover under what conditions the task would be easy. Let me therefore further assume that at nine o'clock Saturday morning I have reached the last three hours of work and although conscious of a feeling of relief that twelve o'clock will see the end of it, I am still aware of weariness and oppression. Now

Digitized by Google Original from UNIVERSITY OF MICHIGAN

let us suppose that, at the moment I begin work, the general manager enters the office and informs me that he has a surprise for me in the shape of a three months' European vacation. He hands me the tickets and a letter of credit. He tells me that the surprise has been completely engineered in my home, that I am simply to board the steamer and that I shall find all necessary luggage in the cabin so that I have nothing to do but finish my work and leave for the docks. He points out, however, that my coming absence requires my putting in at least three additional units of work in arranging what should be done, during the three months, by my subordinates. It is beyond question not only that all feelings of weariness and depression will instantly be replaced by alertness and delight, but also that the three additional units of work will be done by twelve o'clock, and the whole morning will have gone with almost complete absence of any sense of effort.

From the foregoing we may deduce clearly enough both the nature and quality of the sense of pressure, and also what mental images will replace this. The feeling of pressure comes, not from the weight of the thing that is being done at the moment, but from continuous awareness of the load of what is unfinished ahead. Release from this awareness of the load occurs at the moment when it is replaced by ideas of achievement and reward as attached to the end of the task. The whole example may be set

Digitized by Google Original from UNIVERSITY OF MICHIGAN

down on paper in a sort of arithmetical formula, as follows:

500 units of work in 100 hours
5 units per hour or 12 minutes per unit
1st unit load=itself plus partial perception of 499 other units
2nd unit load=itself plus partial perception of 498 other units
3rd unit load=itself plus partial perception of 497 other units
∴ 500th unit load=itself plus nothing (absence of pressure).
Therefore the perceiving of the end of a task is conducive to freedom from sense of load external to the present.

Our procedure, although varied according to circumstances, may always be modeled on the principles which have been set down. If we suffer from a sense of pressure, we should first consider what we may logically eliminate from the things we have felt must be done. It is idle to delay this consideration, since no one can be effectively productive who insists upon permanently attempting to carry an overload. In the long run we profit more by doing ten things efficiently than by doing fifteen inefficiently. *Perception of the end of the task may always be envisaged if we persistently teach ourselves to regard the thing we are doing at the moment, and every division of it, as a complete thing by itself.* Not one of us can be sure how many moments are ahead of us, but we all know that the present moment is ours. If we use the moments in exactly that sense, we can positively train ourselves to be free from the sense of pressure. Lastly, the perception of reward at the end of a task calls for special autosuggestive develop-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

ment of delight in achievement and efficiency, with a steady direction of the imagination upon ultimate wish goals. There are many who find it hard to discipline the mind and character in this manner, but the reward is sure for those who persistently follow it.

Finally as a corollary to the handling of the mind during prolonged anxiety, or periods of great pressure, we come to the most difficult process of developing constructive morale by meeting and counteracting states of depression. Feelings of depression may be classified under two heads; those for which there are evident and logical reasons, and those for which there are no apparent reasons at all, or else only illogical reasons. The second of these two groups is the one which we should deal with first because in spite of the apparent mystery of its cause it is really the simplest to control. I have in myself, as well as in others, analyzed several hundred occurrences of depression which, although often severe, could not logically be accounted for by any circumstances which were evident within the environment either external or internal, supplementing the analysis with physiological tests to determine something of how the internal organism was working. Almost without exception I have found that one or the other of two factors was present in each instance. Either there was an unconscious conflict going on in the mind, or there was a functional disturbance inside the body which had not been recognized. In the chapter to

Digitized by Google Original from UNIVERSITY OF MICHIGAN

follow I shall outline some methods of discovering the existence and nature of unconscious conflicts and of ridding oneself of a part of their disturbance. For the moment what I wish to point out is the importance of realizing that physical conditions which the average person seldom understands, and which may be remedied if skillfully dealt with, are responsible for a great amount of mental depression. The negative arc or vicious circle in such cases is usually set in motion either by toxic conditions, circulatory inactivity, or a disturbance of nerve function, and there are three points to which experience has shown me that attention ought first to be directed. One of these is the intestinal tract, whose proper function seems to be increasingly rare in modern civilization. Toxic elements absorbed from this source into the blood stream may not only depress the mind but make it relatively inefficient in most of its operations. Whether the effect is direct, or whether it proceeds through the action of toxic elements in depressing the endocrine glands, is not for us the matter of first importance. The condition is a causative factor and calls for thorough corrective measures. Autosuggestion directed toward producing more cheerful states of mind may be temporarily beneficial, but the services of a physician who understands how to correct disorders of intestinal digestion are indispensable to handling the situation properly. The second possibility which must not be overlooked is that of special areas of infection somewhere in the body,

Digitized by Google Original from UNIVERSITY OF MICHIGAN

particularly at the roots of the teeth. Such an area of infection, particularly if it develops into a pus pocket, is incessantly loading the blood stream with toxic elements which may, and frequently do, produce mental disturbances of depressive type. Not auto-suggestion directed to the mind, but steps directed to the office of a skillful dentist, should be given to correction of this negative arc. Third, there is the question of insufficient exercise as a cause of poor circulation, and I find this of the utmost importance among pupils who are leading sedentary lives. The arrangement of muscles, arteries and veins, was designed for active use, and we can no more expect a body to remain in good condition without adequate exercise than we can expect a machine to escape rust if it is neglected. Nearly everybody knows, or ought to know, that ten minutes twice a day devoted to well-planned exercise will go a long way toward keeping the body in health, yet I find that more than ninety per cent of my pupils have failed to make use of this knowledge and have lost something in physical and mental efficiency by such neglect. Last, but far from least in importance, is the possibility that one or more of the endocrine glands is not functioning up to par, with the likelihood that some other is working excessively in the apparent effort to compensate. Experience has led me to expect as apparently beyond question the fact that glandular disturbances will be reflected in the mental states, and I have no doubt that in glandular therapy, rightly applied, may be

Digitized by Google Original from UNIVERSITY OF MICHIGAN

found an invaluable corrective measure for many people whose temperament is unstable, and who suffer from feelings of depression either habitual or of frequent recurrence. Here I have found reflective autosuggestion, directed at the glands themselves, of great service, particularly when it was added to the technique of a gland specialist who prescribed direct gland feeding.

For the other group of depressions which I defined as having evident and logical reasons in the environmental circumstances, one must be one's own sole physician. The habitual depression can accomplish nothing whatever toward changing the unsatisfactory circumstances, and only increases one's sense of dissatisfaction, so that we are justified in attacking it in a most radical manner. We shall pass this way but once, as some philosopher has remarked, and it seems a not unfair concept of life to assume that we have a right to pursue personal happiness within reasonable limits. If therefore we find our circumstances unsatisfactory, it seems to me that we are justified in bending our best mental energy toward changing the circumstances. Sometimes this involves sharp conflict with our sense of duty to others, and the problem does not seem to offer any possible immediate solution. Sometimes also the unfortunate circumstances cannot in themselves be altered, as for example when death has deprived us of someone without whose love life does not seem to hold any possible attraction. But if one thinks constructively, it is seldom

Digitized by Google Original from UNIVERSITY OF MICHIGAN

that one cannot either alter circumstances or design new ones. Many thousands of people are depressed because they have taken the present life-groove for granted, and have lacked either the initiative or the courage to refashion it, or to open collateral grooves which would bring satisfaction and pleasure. It is toward the essence of this idea that I would direct the attention of those who have allowed their minds to settle down into habitual depression because life for them to date has seemed unescapably difficult. Their need is to develop resourcefulness, initiative and courage; above all, the will to think things through, and to act aggressively and fearlessly when they have arrived at logical conclusions. There are men who will say, "I cannot fight because I have a sore hand": there are others who will fight as long as they can stand and see. There are men who if they fail in business become derelicts: there are others who at sixty will create a new business and make a fortune. There are women who will say, "I cannot do anything with my life because it is necessary for me to devote it to the care of an invalid mother": there are others who will realize that they can bring the most happiness into the mother's life by finding happiness themselves, and will finally so aggressively design circumstances that they attain, in part at least, both objectives. The difference is always one of viewpoint, in other words of morale, and the aggressive, constructive thinker has the key to that state of mind which should be the goal of every autosuggestionist—the

Digitized by Google Original from UNIVERSITY OF MICHIGAN

unfailing direction of imagination in lines of progress and achievement. Such a person although bereft of home, family and money, would be able to say, "I have lost all that I valued, but that was yesterday. I have still myself and its capacity to serve both itself and others. I accept my place in the stream of life and will continue to go forward while life remains. Through books I have contact with the great minds of the past, through activity I have contact with today, and through imagination I have contact with the future. It may be that my consciousness one day will cease, but on the other hand it may be that consciousness is eternal; in any event life shall not write me down a quitter."

Digitized by Google Original from UNIVERSITY OF MICHIGAN

CHAPTER IX

CONFLICTS AND REPRESSIONS

NO one can work long in a suggestion clinic without encountering case after case, which in spite of showing good understanding and suggestibility, yet fails to make any improvement with respect to some special symptoms which in others yield readily to autosuggestive treatment. It is interesting to review the literature and see by what naive and ingenious theories many physicians as well as cult leaders have tried to explain this in the past. Usually one sees that they have seized upon faith as the sheet anchor to which the pupil must cling, and have assured him that all of his failures must be ascribed to the lack of it. Not until Freud and his collaborators had demonstrated the soundness of their theories of the dynamic Unconscious was it possible to establish an accurate scientific explanation of the mechanism which caused these failures. To say that with sufficient faith any autosuggestion will be successful, simply ignores facts and flees from scientific reality to mere wish fulfilling fantasy. Some cults, finding that their all-faith wish for the mind is blocked by physiological and biological limitations, have tried to lift

Digitized by Google
Original from UNIVERSITY OF MICHIGAN

themselves by their boot straps and hurdle such obstacles at a single bound, with the simple assertion that matter does not exist except as a mental concept, and therefore that if the appropriate mental concept is established and held firmly enough, any condition within the body will automatically change so as to square with the new concept. This ascribes to the human mind the possession of practically almighty power, of which it needs only to become aware to move mountains or dry up the seas. However much our ego maximating instinct may expand at this idea, we shall do well for practical purposes to keep our feet within reaching distance of the ground, and not rule out the tremendous body of biological evidence which shows us the true nature of the human machine and its dependence upon all the laws of earthly life.

There are plenty of instances of autosuggestion failing to produce a desired result when lack of faith really is the cause, but there are many more instances in which lack of faith has nothing to do with the failure, and any autosuggestionist who has a working knowledge of the psychology of the unconscious, and of the really advanced technique described in this book, can tell without any difficulty when mere skepticism is defeating the suggestion. One has only to talk with a pupil a quarter of an hour to discover whether the technique has been correctly understood and mentally accepted, or is being both consciously and unconsciously resisted so that in spite of going through the motions there is in reality no expecta-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tion of results. When I find this latter condition true I do not berate the pupil for lack of faith, or plead with him to have more of it, but endeavor by frank and direct analysis to find out exactly why his mind is failing to accept something which is both logical and scientifically demonstrable. Faith has been biblically defined as the substance of things hoped for, i.e., wished for; but for autosuggestion purposes I prefer that faith shall come from logical perception and definite knowledge. Instead therefore of ascribing a majority of the failures, which I observed early in the research, to some fault of the pupil's own mind, I took the ground that the fault was the teacher's and set myself to finding out by analytical methods whether the teaching could not be improved by acquiring a deeper understanding of how the two levels of the mind, conscious and unconscious, affect each other. I took one case after another in which autosuggestion had failed to correct some functional disturbance and by using free association, explored the pupil's mind in search of some forgotten instances, episodes, and experiences, which might have established an unconscious wish that could have produced the disfunction, and hence through its continued existence would be directly opposed to the wish expressed in autosuggestion. The results have been of such importance that I believe their understanding will not only tremendously broaden the field of autosuggestion uses, but will eventually make possible an exact and complete technique for educational

Digitized by Google Original from UNIVERSITY OF MICHIGAN

as well as neurological use. These experiments have convinced me that the term of the present average psychoanalytic treatment is often twice as long as necessary when an effective working union is established with advanced autosuggestion technique, using the latter for processes of re-education. They have also convinced me that a simple, complete, schematic teaching is practicable for children, which will not only enhance the development of mind and body but will effectively safeguard them against neurosis and psychosis unless they are constitutional defectives.

The theory I would advance is one which any analytical psychologist would immediately understand and with which I believe most of them would agree. It is that when a suggestion is rejected by the unconscious, the fact of the rejection demonstrates in itself the existence of an unconscious conflict which is directly stimulated by the suggestion; and since every unconscious conflict represents opposed wish streams, there is no possibility of the suggestion being accepted until the conflict has been brought into consciousness and settled.

Now conflicts themselves are of several kinds, and it will be useful to define some of these so that we may have a working idea of their origin and nature, as well as why they tend to recur continually whenever an appropriate stimulus is given to the brain. We can readily see that one group must consist of instinctive wishes in direct opposition to cultural ones. Such conflicts may be so near the surface that they

Digitized by Google Original from UNIVERSITY OF MICHIGAN

become apparent on a few minutes' thought, or because of repression in the past they may be so deeply hidden from conscious memory that prolonged analysis is necessary before we recover their original images. Repression plays a part in all of this group. The neurons of the brain are stored with images all of which had to come from observation, hearsay, or experience. During the years of infancy and early childhood the images were received and the impressions formed without any cultural censorship, because at the outset morals and manners do not exist; they have to be acquired. The infantile or childish reaction to these impressions is not culturally thoughtful, but instinctive and emotional in the simple terms of trying to get satisfaction and avoid dissatisfaction. Very soon these reactions encounter the opposition of the family and are met by displeasure and discipline. Whenever this results in strong emotional feelings such as shame and humiliation, the tendency of the childish mind is both to repress the painful experience from memory, and to accept a part of the family's critique with respect to the forbidden or punished action. Aversion, disgust, shame, fear, guilty conscience and other inhibiting emotions, thus become associated with both the actions and reactions as well as the repressed memories of the disciplined episodes. It is in this manner that we acquire our cultural critique, which makes us regard some of our instinctive wishes as unworthy, painful, or shameful, and hence makes us tend more

Digitized by Google Original from UNIVERSITY OF MICHIGAN

and more to repress and deny them. The wishes continue to exist, however, and are stirred into unconscious activity whenever they are stimulated either from without or within. To understand the picture of the average human life we must take this into consideration as a prime factor and realize that service and cultural growth make mental conflict inevitable. We must not however make the mistake of inferring that since the conflict exists it must necessarily be a disturbing and wasteful matter. The greater part of its trouble may be escaped by educating and directing the imagination and the daily activities, so that most of our wish energy is automatically expended in useful and culturally satisfactory ways. What remains to be done is by analysis and association to explore the unconscious and recover the memory of those impulses and episodes which have remained in repression, unsquared, never adequately dealt with, having painful associations, and by bringing them to the surface give our adult critique an opportunity to do what the childish mind could not do; namely, dismiss from them all feelings of sin and guilty conscience. They will then drop back to their proper place in the mind as a part of its squared experiences, and no longer be able to disturb it.

An autosuggestion image may frequently stimulate some repressed memories of this sort, and thus split the wish energy of the unconscious between the autosuggestion and the unknown and undischarged con-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

flict memory, with the result of little or no yield to the autosuggestion. A variation of the same mechanism will also appear when the autosuggestion runs counter to a repressed instinctive wish which, although so strong as to cause a disturbing symptom, has yet been unconsciously so completely disguised that the pupil is wholly unaware of it. Throughout this entire conflict group under discussion the picture is always that of instinctive emotion, or emotions, being simultaneously both stimulated and opposed, by an autosuggestive cultural wish. Two autosuggestions therefore are set in motion at the same time; one from without, consciously, and the other from within unconsciously; and the impasse which results cannot be escaped without analysis, usually requiring the services of a trained analyst.

The second group of conflicts may be defined as one in which the symptom we wish to get rid of is actually serving the purpose, either of discharging the emotional energy of a conflict, or of acting as a constant unconscious warning. Long after the early childhood there are occasional instances and episodes to which fear or some other intense emotion becomes attached, and a physical or mental symptom appears which symbolizes the emotion. If now we attempt to remove this symptom by autosuggestion, we usually meet with failure, and even when we succeed there is either a recurrence of the symptom afterward, or an outbreak of some other disturbance which shows that our suggestion has merely sup-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

pressed the trouble without curing it. Analysis has proved indispensable in every such instance that I have dealt with, and has usually been successful. There is another interesting situation in which a symptom fails to disappear, and a sort of conflict is perpetuated by applying autosuggestion to it, yet the conflict is, as it were, a sort of friendly one. The symptom in these cases is itself an autosuggestion of beneficent and progressive intent, and when its significance is understood and affirmatively acted upon, the symptom disappears without necessity of any further suggestion. It is as if the unconscious, in creating the functional disturbance, had tied a string around its finger so that the symptom should serve as a perpetual reminder of a purpose that had been determined upon, and thus should assist in carrying out the purpose. When we then attempt to banish the symptom by appeal to the unconscious we get no result because, although quite friendly about it, we are misunderstanding ourselves.

I propose to give a number of case outlines from actual clinical histories which will illustrate the value of analysis as an adjunct to autosuggestion, but before doing so it may be of service to give a more specific description of an association method, previously referred to, which can be used by anyone in analyzing a symptom. Remembering the neuron construction of the brain, the fact that impressions are registered in the neurons, and the way in which impulses travel back and forth over the connecting

Digitized by Google Original from UNIVERSITY OF MICHIGAN

fibres, we have before us the actual machinery of association. Now if any neuron is stimulated, its impulses, in traveling toward response, must excite other neurons en route. The other excited neurons may be inhibited so that no response is permitted, but they have nevertheless been stimulated, and, if a strong feeling tone has been attached to any of their impressions, there will be a greater or less emotional excitement present in the brain. Moreover, either through associations at the time the impression was made, or through habitual associations thereafter, any impression in the brain may become part of a large group which tends to be excited in its entirety whenever any of its single impressions are stimulated. Let us take for example so simple a stimulation as pronounciation of the word "mother." If now we allow ourselves to respond by giving all other words and ideas which this sets going in the mind, we soon realize that these associations would fill an entire book, or many books. We may observe that the very first word thought of is "father," which may be followed in turn by such words as "home," "brother," "sister," etc., showing that stimulation of any impression within the "family" group is sufficient to excite eventually thousands of others. Again if the word "love" is pronounced, or written on a sheet of paper, and we allow the mind freely to respond with whatever words follow in train, we shall find that the associations radiate and multiply almost endlessly. But if we take some words as a stimulus

Digitized by Google Original from UNIVERSITY OF MICHIGAN

we shall discover that after they are pronounced or written the mind seems to be a blank, and for some seconds or even minutes we are not aware of any associated word or idea coming into consciousness. This does not mean that the impression has no associations, but merely that for some precautionary reason the associations are inhibited or slowed up. This inhibiting action is the mechanism by which repressions occur, and if an inhibition is maintained long enough a whole group of impressions, which originally were strongly implanted and highly emotionalized, becomes eventually unrecoverable to conscious memory except by special and prolonged stimulation. The impressions have been made and we have at the time been acutely aware of them, but inhibition or censorship has finally buried them behind our conscious reach: their capacity to be associatively excited and to give their emotional feeling tone to the brain, however, cannot be inhibited, and this is the cause of many neurotic and psychotic symptoms.

Let us suppose that we wish to analyze a symptom by the association method. We may do it either by talking to someone else, by writing down the associations alone, or by dropping into a reverie and merely thinking the associations. For the purpose of illustration I will assume that the associations are to be written down, which is generally, I think, the best method of analyzing by oneself, since the record of associations can be used over and over again to re-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

stimulate the mind on the subject. The first thing to do is to set down the symptom, think it over, and write out a minute description of it, considering all its mental and physical aspects as well as the times and places when it occurs or varies in intensity, and every circumstance that one can observe about it. This critical review of it may take some time, but it is all worth while because every detail serves both to increase and to broaden the stimulation. The next step should be a reading and rereading of what has been written until it fully occupies the attention and there remains no tendency of the mind to wander and attach to other matters that have been in the foreground. The review of the symptom may then be separated into details, which are numbered and set down in a column, as individual points to be used one after another for separate stimuli, just as the words "mother" and "love" were the original stimuli in the examples previously referred to.

With the mind now fully relaxed to the subject, one jots down consecutively the words and ideas which come into the consciousness. There must be absolutely no criticism or direction of the stream of ideas, no inhibition or hesitation whatever in letting them play through the mind and in setting them down. This is an absolute essential to free association, and if the instruction is not followed in this particular, the resulting associations will be of little value. We must be frankly and completely willing to discover what the associations are, no matter what their char-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

acter may be. The mind will drift through memories, episodes, incidents, emotions, all sorts of ideas, most of them moving backward into the past. Occasionally it will stray off into some bypath and after a time may have to be recalled to the main line by stopping the associations and rereading the original stimulus. After the general stimulus seems to have exhausted its associative chains of ideas, one may then turn to the numbered details and take each one of them in turn as a special stimulation, allowing the associations to go on until they are apparently exhausted before turning to the next detail. I do not advise continuing any such session to the point of fatigue or boredom, but rather continuing the process through many sessions, if it is necessary, until one has not only explored the intervening ground but has arrived at the point in the past where the symptom began, and covered all the circumstances which are remembered as coinciding with its onset. Out of the data which have been produced one may usually select and put together such items as, when thoughtfully reviewed, will reveal some of the reasons for the symptom and some of the purposes which it is being unconsciously used for. In the following examples and clinical outlines I hope to make clear, as much as may be done within the scope of a technical handbook, some of the ways in which symptoms unconsciously arise and the effect of analyzing them for autosuggestion purposes.

CASE 1. *Asthmatic.*—A man of thirty-eight had

Digitized by Google Original from UNIVERSITY OF MICHIGAN

been for several years afflicted by an asthmatic condition in which if he lay down in the usual sleeping position his bronchial tubes would begin to fill up with mucous secretion, there would be constricted breathing, a cough would start, and within an hour or so the secretion would become so profuse that he was forced to sit up for a time, and occasionally had to spend half the night propped up on pillows. Autosuggestion failing to relieve the difficulty, analysis was resorted to, and as soon as the causes of the condition became clear, autosuggestion was almost at once effective in relieving it and soon led to a complete cure which has remained permanent for two years. Starting with a thorough review of the symptom it soon became clear that it was related in some way to smoking, because it increased or decreased in severity according to the amount of tobacco used. The memories were eventually traced back to the year 1912, at which time the symptom was recalled as having first appeared. Associating fully to the time of its appearance, it had seemed to coincide exactly with a definite struggle against the smoking habit. A doctor had given warning that the heart muscle was being seriously deteriorated by too many cigarettes, and that smoking must be cut down at least seventy-five per cent or the consequences might be very grave. The man then discovered that he was very dependent upon tobacco while doing his daily work and that going without it produced a craving which incessantly interfered with concen-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tration upon what he was doing. It was one night after he had had a losing battle with the habit, and had smoked excessively, that the symptom appeared, waking him in the night and compelling him to remain up for several hours. The same situation was repeated nightly thereafter, until he associated it with smoking and became so disgusted with the nightly disturbance and discomfort that he made the final decision and cut his smoking down from twenty cigarettes a day to five. The symptom, as he recalled, quite promptly disappeared, and during several years it recurred only occasionally. He remembered, in associating, that these recurrences seemed each time to have followed over-indulgence in cigarettes during the evening. He further remembered that at one time he had tested the thing out and observed that he could smoke quite heavily during the day while doing his work—thus avoiding both conscious and unconscious struggle—without precipitating the symptom unless he smoked heavily in the evening. This consideration eliminated from my mind the probability that actual depression of the heart might have caused the symptom, and made me feel sure that the cause was psychic. To refrain from smoking during the day meant a struggle which interfered with his work, and experience showed that he could avoid this struggle, and smoke with impunity, provided he did not smoke in the evening when there could be no interference and hence no reason why he should not accept the struggle and resist the habit.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

About 1918 the symptom had returned regularly, and very brief association showed that it had coincided with a gradually complete resumption of the excessive smoking which had followed a physical examination during which he was assured that his heart was in very good condition. As all the data of the various associations were gathered together, the psychic origin and purpose of the symptom became clear. It had served originally as an unconscious reinforcement of his enfeebled conscious will, and had been entirely successful in helping him to overcome a habit which not only threatened his health but possibly his life. When the fear of heart failure was removed, the unconscious instinct for gratification again had its way and the habit was resumed, but the symptom soon returned as a constant symbol of the previous fear and a warning that the habit was not wise. We decided to test the effect of both analysis and autosuggestion thoroughly by now using the latter and not cutting down the amount of tobacco consumed. A heart examination showed that the organ was quite as good as in the average man of the pupil's age, and he reinforced the autosuggestion treatments with the conscious idea that the symptom had served a valuable purpose but symbolized a fear which was no longer justified, and therefore was illogical and unnecessary. The result was a complete disappearance of the symptom and after two or three weeks the man, as a result of the whole experience, voluntarily cut down his

Digitized by Google Original from UNIVERSITY OF MICHIGAN

smoking to a perfectly reasonable minimum, without any struggle or difficulty.

CASE 2. *Indigestion and Nervous Headache.*—The pupil was a young woman of twenty-two who was so incapacitated by frequent indigestion and headache that she had over and over again been compelled to go home early in the day from the office where she had held a position, until eventually her employers had been obliged to discharge her. So long as she remained at home, unemployed, the attacks did not come on, but as soon as she took a new position they would again appear. The situation was clear enough to me, but experience has shown that it is usually necessary for the pupil to discover for himself or herself the cause of a symptom, rather than merely taking an explanation from the analyst. In this instance the associations had to be continued daily for nearly a month, and they led back into early childhood before the matter became entirely clear. The pupil very soon realized that the indigestion and headache only occurred when she was working in an office position which took her away from home, but she still rightly insisted that as she really wished to hold a position and assist in the support of the family there must be something farther back in her history to account for the conflict. As a matter of fact an exploration of her childhood memories showed that she was a true "mother-fixed" type, the mother attachment having been much too close and too highly emotionalized, so that a point had been reached when

Digitized by Google Original from UNIVERSITY OF MICHIGAN

it became almost impossible for her to be away from the mother more than a few hours at a time. The history showed, for example, that in her entire life she had never been able to pay a visit because she could not endure the idea of having to stay away from home over night. As the whole emotional history came into view, and its energy was discharged in analysis and conversation, there was such a new understanding of self and a re-education of the emotional unconscious, that it became possible for her definitely to accept a progressive point of view and to determine that she would attach herself to life and people more aggressively, and abandon the regressive retreat to the mother, which was neither serving the latter nor serving herself. She then found autosuggestion treatment of the symptoms soon dispelled them, and as often as they showed a tendency to recur during her office days she could get rid of them by a few minutes' quiet thought on the analysis, and her resolution to make her love for her mother really serviceable. The case is a clear example of unconscious, instinctive, emotional wish, being in conflict with autosuggestion.

CASE 3. *An Urticaria.*—A man could not eat strawberries or raspberries without the appearance of a distressing skin eruption which itched in a troublesome manner and was quite unsightly. The eruption took the form of reddish spots, or weals, sometimes circular, sometimes an inch long, distinctly raised and whiter than the surrounding tissue. These

Digitized by Google Original from UNIVERSITY OF MICHIGAN

were apt to be localized around the joints and usually appeared only on one side of the body at a time. They had been regarded as a product of intestinal auto-intoxication, and several doctors had advised that since berries appeared to cause them the best thing to do was to give up berries. This seemed reasonable from one point of view, but on the other hand it is not entirely illogical to say that if appetite calls strongly for any sort of thing which is a natural food for man, it is worth while to consider whether there may not be some psychic factor present when this food results in disturbance. Association led back to the origin of the symptom in 1906, when at about the middle of June the pupil had had a swelling of the mouth with an eruption around the loins, and a physician had ascribed the whole trouble to "strawberry poisoning." At that time the patient was twenty-four years of age and a careful review of his history showed that he had always eaten freely of many kinds of berries and that there had never before been any symptom of "poisoning" from them. During the fifteen years, from 1906 to 1921, as often as strawberries or raspberries were eaten there would be either a swelling of the mouth or an outbreak of the eruption in the form previously described. The pupil concluded that a fear, or phobia, had been unconsciously established by the suggestion from the physician's diagnosis in 1906, and through further analysis of other psychic factors which cannot properly be gone into here he perceived the entire nature

Digitized by Google Original from UNIVERSITY OF MICHIGAN

of the phobia and the reasons for its continued existence. With this perception, and a realization that the phobia was wholly emotional and unnecessary, he decided to resume autosuggestion treatments and eat as many berries as his appetite demanded. He has continued to do so for two years without the slightest sign of recurrence of the symptom.

Parenthetically it might be useful to note at this point a few of the food phobias which are very common, and something of the illogical nature of the fears which thus arise. The word "poison" is one which a majority of us have heard hundreds of times in our lives, associated to fish, cucumbers, berries, lobster, and other articles of diet, until the force of the association may easily become great enough to establish a special functional reaction when these articles of food are ingested. Our minds are further filled with some rather absurd notions, by the frequent and ignorant ascription of all sorts of trouble to "acid." It is a fact known to every student of physiology, but apparently all too often forgotten by the average person, that the process of digesting food is absolutely dependent upon acid and that hydrochloric acid is the stomach's chief secretion, without which food would not be properly acted upon. Again in certain types of so-called "nervous" indigestion I have found that a negative arc has become established, until there is the fixed idea that the pupil's stomach simply will not digest food, and the extent of conviction attached to this idea is often

Digitized by Google Original from UNIVERSITY OF MICHIGAN

symbolized by some such utterance as, "I cannot eat a mouthful of food without distress." In such cases a most interesting process is set in motion in a pupil's mind by remarking that since they cannot eat a mouthful it would be interesting to discover what amount they actually can digest without feelings of indigestion. One pupil took the matter quite seriously and wondered whether she could even eat a drop without disturbance. I believe anyone who has this fixed idea can, in the absence of organic disease of the digestive apparatus, open a useful autosuggestion path by seriously experimenting with very tiny quantities of food and watching to see exactly what quantity will result in an upset. Analysis by association may then lead to some interesting conclusions.

CASE 4. *External Muscle Spasms.*—The pupil was a woman of thirty-seven, whose symptom was spasmodic contraction of the muscles in the front of the neck and also some of the muscles of the throat. Directed autosuggestion having failed to remedy the matter, analysis was resorted to. The course of the associations need not be elaborated here, since in this case the recovery of the final memory connected with the symptom's onset made the whole matter clear. The trouble had been going on for about two years and its origin was readily traced to a week which followed an operation, on the pupil's mother, for cancer of the throat. During the growth of the cancer the mother had incessantly

Digitized by Google Original from UNIVERSITY OF MICHIGAN

complained of the growing sense of constriction and difficulty in breathing. The mother's situation in this respect having become quite desperate, an operation was decided upon to relieve the pressure, even though it was the opinion of the surgeons that a cure of the disease was impossible and that recovery could not be looked for. The pupil, at the mother's insistence, was present at the latter's operation—an ordeal which proved too great a strain—and the symptom made its appearance shortly afterward. Analytically the associations revealed a highly emotionalized attachment between mother and daughter, and it was clearly evident that, as a result of this, a sort of identification had taken place so that the daughter unconsciously wished to share the mother's suffering, and the wish was symbolically expressed by the symptom. The mother at the time of the analysis had been dead some time, and with perception of the illogical nature of the symptom the pupil was soon able to overcome by autosuggestion the compulsive muscular habit which had been established.

CASE 5. *Spasm of Internal Muscles.*—The pupil was a man of twenty-one, in his senior year at college. The symptom appeared in the form of spasmodic constrictions apparently involving both diaphragm and stomach, whenever there was an attempt to eat, and there was rapid increase in severity until eating became practically impossible. The patient rapidly lost weight, becoming emaciated, and failed to respond to medical treatment. Auto-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

suggestion was tried, but even under light hypnosis there was unfavorable response, and analysis was then resorted to, the sessions being several hours in duration because of the urgency of the case. For reasons of privacy it is not permissible to go into the associations, but we may understand the symptom and the symbolization by simply reviewing the circumstances which association showed to be present at the symptom's onset. There had been prolonged overwork for several years, and as the time for final examinations drew near this strain was increased until it had become almost unbearable. The pupil had been working at great pressure during all of one night and throughout the next day, when at eight o'clock in the evening some other students came in to visit his roommate. He had yet about two hours of work to do on a paper which he was writing, and which had to be turned in the next morning without fail or the consequences would be most serious. The visiting students were in a gay mood, and so interfered with his attempts to continue working that eventually the breaking point was reached, his overtaxed nerves gave way, and he burst into a fit of hysterical weeping which, because of his sex, intensely humiliated him. The struggles for control were naturally attended by convulsive and spasmodic sobbing, which involved all of the muscles finally concerned in the symptom, and this struggle continued for some three or four hours before he eventually became quiet. The symptom appeared

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the next morning, and within two or three days h completely incapacitated him for the work of p paring for his examinations. It was a way ou The human machine had reached a point beyon which it could no longer stand the strain of wha was being demanded of it, and yet the unconsciou was not prepared to accept failure and defeat in th final examinations without something which could stand as an undebatable excuse. A total of twenty-three hours was devoted to the analysis, and autosuggestion treatments were then resumed. The pupil returned to work eating five meals a day, gaining weight rapidly, with both mind and body restored to healthy, satisfactory function, and over the considerable period which has since intervened, there has been no recurrence of the symptom, and no disturbance of any sort in the easy, efficient handling of a busy, everyday life.

CASE 6. *General Tremor.*—This case was undertaken only after the diagnosis and opinion of several physicians who agreed that no physical condition could be found to which they could fully ascribe the symptom. The pupil was a woman of thirty-two, unmarried, and holding a position in business. The tremor affected all of the external muscles of her body, and could be observed to increase upon her meeting new people or whenever she was engaged in a conversation which required special emergency effort of her mind. It is a common enough observation that tremor is likely to occur during high excite-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

ment, such as fear and rage, so that its capacity to discharge emotional energy, hence to serve as a vicarious emotional path, is clear enough; but a tremor which becomes habitual, in the absence of a logical physical cause, must have started in some emotional circumstances of shocking force. The emotion must be of great strength and must have continued active without effective discharge for a long time after the original shock. Such were the circumstances found in this case when association was resorted to. The intervening memories proved relatively unimportant, but those concerned with events when the symptom began, explained the whole difficulty. When the pupil was twelve, her father having been dead two years, her mother had married again, and the pupil, having been intensely fond of her father, resented the marriage and never was reconciled to her step-father. Conditions at home therefore had been acutely disturbing to her, and being of a sensitive, neurotic temperament, she had been rigorously keeping away from the rest of the family as much as she could, and finally withdrawing into a world of her own. During her fourteenth year a series of episodes had occurred, in quite close connection, which had finally strained the mother's patience to the point where scarcely a day had passed without her either punishing or censuring her daughter. The daughter had reacted with sullenness and a sort of assumed stupidity, which in reality had been her psychic defense against conditions to

Digitized by Google Original from UNIVERSITY OF MICHIGAN

which she could not adjust. One day after havin brooded for some time in her room, which was ur heated, she had come late to the dinner table, shiver ing with cold. On picking up her soup spoon it hac rattled against the plate. This had brought a sharp reproof and burst of scolding from the mother. The shivering with cold had then been increased by tremors of fear and rage which, being very apparent, were seized upon by the mother as the next target for what became, apparently, a most biting criticism. At this juncture the pupil had endeavored to lift a glass of water which, because of the trembling, slipped from her hand. The fall shattered a plate as well as the glass. The mother's censure thereupon had become wrathful to the point of fury, and a most distressing punishment had followed. During the weeks and months which ensued there had been a recurrence of the tremor at every instance of family censure, and eventually it lasted longer and longer after such occasions until it became an habitual symptom. Prolonged analysis was necessary in this case, because the whole childhood emotional level of the mind had to be explored and straightened out. It is very much of a question whether self-analysis could possibly have been successful in the case, without the assistance of an analyst, but certainly auto-suggestion could not cure the symptom until its cause became known, and the unconscious emotional conflict was discharged and settled.

CASE 7. *Claustrophobia.* (Morbid fear of en-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

closed spaces).—The pupil was a woman of forty-eight who had gradually developed a terror of being in such places as small closed rooms, tunnels, subways, etc. Autosuggestion of various sorts, including the method of one religious cult, had been tried with fine persistence but without success. The associations had to be prolonged through many sessions, and eventually led back to misinformation in childhood as to where babies came from. The impression had been that they grew in some mysterious manner as a result of eating some special kinds of food, and the pupil's information was that they came out of the body, but she had had no explanation of how they got out; and as, in some way, she had heard that sickness was associated with birth, and as sickness had become associated in her mind with vomiting, she reached the conclusion that birth must be through the mouth. This conclusion had been followed by fantasies, which persisted for years, of herself as having grown within her mother's body and eventually having had to fight her way to the outer world by way of the mouth. Very soon there had crept into these fantasies the probability that the process of being born must have involved great suffering and prolonged sense of suffocation. The images thus developed in the brain are, clearly, associations of darkness, fear, suffocation, and struggle for life, while confined in a small tube-like space. The inhibitory tendency to repress whatever is painful had eventually forced these fantasies below

Digitized by Google Original from UNIVERSITY OF MICHIGAN

the level of consciousness, and hence out of memory. But in the event of mental strain or shock, or in any marked glandular disturbance, such as that which occurs at the menopause, it is possible for the repressions to fail and early emotionalized images to be restimulated by something seen, heard, or thought of; so that they again become active, and struggle to express their characteristic emotional charge. They do not come into actual memory, and can only find emotional outlet when there is some symbol present which resembles them. In this case the small enclosed spaces, especially tunnels and subways, provided a similarity which served the purpose, and the original emotions of fear, suffocation, and struggle to get out, became active. With thorough review and understanding of the mechanism, the pupil's own adult critique was able not only to throw off the various images but even to see them as a joke, and autosuggestion treatments soon finished the cure by rapidly establishing a new mental habit of indifference to subways, small rooms, etc.

The foregoing case illustrates symptoms whose origin is relatively easy to trace. In such instances I have never observed any harm occurring to pupils from using the self-analytical association method, but I feel that it is important to give definite warning that many types of neuroses should under no consideration whatever be analyzed by oneself. Self-analysis may be made a very valuable method for men and women who are not suffering from any

Digitized by Google Original from UNIVERSITY OF MICHIGAN

acute neurotic condition, but nine out of ten of all serious neurotic cases require most expert handling, and under no circumstances should people suffering in this manner attempt their own cure without competent advice and assistance. Particularly I would urgently warn them against reading technical works on psychoanalysis, because their suggestibility may very often so aggravate an already delicately balanced condition as to produce the gravest illness. It is largely because of the danger involved in such reading that I propose to give here only a simple descriptive outline of certain symptom-types which may be properly classified under the general head of neuroses, and which have shown highly satisfactory response to combinations of analytical, glandular and autosuggestive therapy.

The Hysterias.—These may conveniently be divided into two groups, of which one includes the conversion hysterias and the other the anxiety hysterias. A conversion hysteria is one in which some physical symptom is being used by the unconscious to discharge the energy of a mental conflict, in symbol. Its origin has been shown by the analytical school to be usually a psychic trauma, or shock, which has occurred before adolescence. Because of its painful associations, or of the forbids which attach to it a guilty conscience, it has been repressed from memory and never adequately comprehended or dealt with. I have given a complete analysis of such a case in a section of a previous work on the unconscious

Digitized by Google Original from UNIVERSITY OF MICHIGAN

mind,[1] and the tremor case before described in this chapter is a briefer illustration of the same mechanism. An anxiety hysteria is also usually founded upon psychic shock in childhood, but its symptoms instead of being physical usually take the form of morbid anxiety. The claustrophobia case previously cited is an illustration of this, and other examples of such fears may be seen in the following: Fear of crossing streets, bridges, or cracks. Fear of falling. Fear of loss of money. Fear of death or disaster to loved ones. Fear of fire. Fear of burglars. Fear clothes will fall off. Fear of going insane.

The mechanism may be seen very well in the following cases: 1. A man developed an acute anxiety about crossing bridges. Analysis brought out the fact that as a child he had had to cross one daily on the way to school, and that a gang of rowdies who made this bridge a lounging place had repeatedly terrorized him with joking threats that some morning they were going to throw him over into the river. 2. A girl of eighteen could not cross any street on which there were car tracks. The awakened memories brought back the fact that at the age of nine she had been shocked into hysterics by her pet kitten escaping from her arms, dashing under a trolley car and being mangled. 3. A girl of sixteen developed acute fear of disaster to some of the younger children in the family. Analysis brought back two traumatic memories of occasions when at the respec-

[1] *Our Unconscious Mind and How To Use It.*

Digitized by Google Original from UNIVERSITY OF MICHIGAN

tive ages of six and seven she had been charged with the responsibility of a younger child, who, during play, had strayed away in a city park and become lost. In both instances the patient had for days after the event given evidences of acute mental suffering and worry. 4. A girl of nineteen developed acute and obsessive fear of burglars. Analysis led back to her having frequently been terrorized in early childhood by her colored nurse's tales of the "Bogey Man," who was always represented as coming in the night. 5. A boy of seventeen developed morbid worry and fear over the possibility of going insane. Analysis went back to a period of his early childhood which had been spent in a small mountain village. Twice a day he had had to pass the poorhouse, where there were several imbecilic cases, and his imagination had been acutely stimulated and played upon by faces at the windows which seemed to him strange and dreadful. There was no doubt that strong curiosity had been mingled with the dread. At a later period in boyhood he had been told that masturbation was almost certain to end in insanity, and as he had quite a struggle with the habit this also contributed greatly to the original anxiety. 6. A man in the late twenties developed an acute fear of falling, which, while mildly in evidence when he was in a high building, appeared in most aggravated form when on hills, or cliffs, in the open. Analysis showed that he had been brought up in an atmosphere of religion in which the fear of hell and damn-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

ation had been highly emphasized, and that a picture in the family sitting room had had for him a fearful fascination during his early childhood. This picture had represented the figure of a man falling off the earth, down into heavy black clouds, and in awful seriousness the engraver had appended the title, "A Man Being Damned."

Another useful classification is that of the phobias, which may be defined as highly specialized fears. The fear of snakes is a true phobia, and in particular instances other forms of animal life may have phobic significance. In one instance I found that "dog" almost immediately brought the association of "death," and a childhood memory was later recovered of the pupil's pet cat having been worried to death before her eyes by a neighbor's dog. In another case a phobia for cats was related to the mother's exaggerated anxiety about keeping cats away from a baby sister, with the frequently repeated warning that "a cat will kill a baby by sucking its breath." Much study of pupil's graphs and drawings of things for which they have had a phobia, has shown that frequently the form of the thing feared has an associated similarity in the brain to some other form, which in earlier life had special significance of fear or forbid.

Yet another useful classification is found in compulsions. Here the symptom takes the form of an action, or idea, which is obsessively repeated and which one cannot seem to stop doing or thinking even

Digitized by Google Original from UNIVERSITY OF MICHIGAN

though one is perfectly aware that the repetition is illogical and even absurd. An interesting case which came recently to my attention was that of a boy who compulsively insisted upon having all of his clothing changed every three or four hours even though it was spotlessly clean. His imagination could always provide a rational reason for having this done, or at least a reason which seemed rational to him. He developed a further compulsive symptom in the shape of frequent hand rubbing and face washing. Various medical treatments had been resorted to, naturally without avail. My advice that the case should be given to an analyst was not followed, and at the present writing the compulsions not only persist but have become aggravated. There was no doubt in my mind that a delicately handled analysis of the child's unconscious history would have revealed what was being symbolized, and thus would have made possible a complete cure.

A very common form of compulsion is seen in the tendency of many people's minds to arrange things in special patterns, or in special number groups. Triangles and crosses are favorite patterns, and three and five are favorite numbers, used in these compulsive activities, which are carried on quite incessantly during waking hours. There are other people who are compulsively obliged to arrange furniture in certain characteristic ways before they can spend a night in a room that is strange to them; still others who must always walk on the right side of the street;

Digitized by Google Original from UNIVERSITY OF MICHIGAN

others who must always arrange or rearrange any group of things so as to bring the best at the end. I know a business man who always wastes time sorting and arranging his mail before opening it, so that any letters which he thinks may contain money will be placed at the bottom. Mild or severe, harmless or seriously impeding, the compulsions can usually be analyzed by the association method, and the memory for the thing which they symbolize can be recovered and the entire matter understood. Very often it is necessary to carry the associations through a great many sessions and pursue them with much patience. If the symptom is severe, or if it is associated with other marked neurotic symptoms, I do not advise anyone to use self-analysis, but to get expert assistance.

By no means least of the classifications is that of the *folies des doutes,* which may be described as persistent illogical hesitation and indecision. The following is an exact quotation from a letter of such a pupil, and seems to me to present a classical picture of this type of mental difficulty which no amount of autosuggestion without analysis will ordinarily overcome. "Dear Teacher: These are the things which cause me uneasy moments and I think keep me from getting ahead. I do not ever know what I want. There it is out. I must change if I want to be anything that I had always hoped I would. There is some big lack and for the life of me I cannot reach the real cause. There are innumerable ex-

Digitized by Google Original from UNIVERSITY OF MICHIGAN

amples but I will make it short and just say that even in buying clothes I am afraid of everything. I actually tremble at times when I am trying to make a decision. Not always of course, sometimes I go and get just the right thing and forget about it. But the biggest part of the time I stand and think, then go to several stores. I am afraid to take this for fear others will laugh if I wear it, then afraid to take that for fear it will make me look old, afraid to take the other thing because it may not wear well, then last but not least they say clothes express personality and just what will this or that express of me. It is just awful and yet is only one of the things that my unable-to-decide-quickly does to me. I want this and that and my poor subconscious does not know what to work for most. I see a girl who is athletic and I think that is what I always wanted to be so why couldn't I? Then I see a girl with a comb and think I notice all are wearing some kind of hair ornament and why shouldn't I? Again I see someone who has strong individuality and I think why couldn't I too be something definite. Whatever I think about I am always trying to decide whether to or not. I think I have initiative and then I think I haven't. I want to work but I don't want to bother with it. I seem to have initiative too, yet I seem to be actually afraid to act." The inability to make decisions does not always express *folies des doutes* but frequently it may properly be placed under this head, and associative

Digitized by Google Original from UNIVERSITY OF MICHIGAN

analysis, in my experience, usually leads back to early childhood. Fear of criticism, fear of loss, fear of failure (which involves fear of personal defeat), wish for protection; all these may have entered into the psychology as important factors in developing the neurotic indecision. In some cases the trouble seems to have come from a child never being allowed either to decide things or to do things for itself, thus allowing it to grow up without mental resource or self-confidence.

It is my hope that the foregoing material may help not only new students of autosuggestion but also many who are now using one method or another, having found it helpful, but have discovered that in certain directions their autosuggestion seems to be blocked and will not produce the much desired results. If self-analysis seems to be a devotion of too much attention to one's own personality, it seems to me only fair again to suggest as I have done before in this book, that we can only be of the greatest cultural service and value when we ourselves are examples of health and power. Power is the expression of energy, and the energy of each individual is quite definitely limited. We are justified in pursuing any and every method which gives promise of releasing to effective service more of this energy which is generated and accumulated within us from day to day. In trying to demonstrate the nature of unconscious conflict, and the fact that every instance of conflict inevitably attracts and uses energy

Digitized by Google Original from UNIVERSITY OF MICHIGAN

for inhibition, I have hoped to stimulate earnest thought on the possibilities of freeing a part of this energy by re-education of the unconscious in the adult. The desirability of bringing this understanding to our methods of educating children seems to me even more important, because if the causes of unnecessary conflict were avoided in the bringing up, and actively guarded against in the education, we should soon see results of tremendous importance to our civilization. The neurotic problem of America is a real one, and must be radically dealt with or the cost of neglect will eventually become overwhelming.

But to the sincere student of autosuggestion I would again point out that the greatest value in autosuggestive practice is not its use for the neurotic invalid, but its consistent practice by the person who is fairly well and wishes both to remain so and to increase his or her happiness and productiveness. Its foundation must be a thoroughly progressive concept of life—the will to live and to experience thoroughly, deeply and achievingly. Its intermittent but frequent direction of imagination upon oneself and within oneself, so far from being an undesirable process, can be used to educate the instinctive strivings, so that self-love and self-seeking are steadily attached to a greater love of the many, from which all may profit. The return, in the form of love, admiration, esteem, and approval, being multiplied by the many, brings to any life an enrichment which embodies the highest form of human satisfaction.

Digitized by Google Original from UNIVERSITY OF MICHIGAN

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN

Digitized by Google
Original from
UNIVERSITY OF MICHIGAN